

**New Dark Age made more sinister by the light of
perverted science**

**A sexual vampire sucking my life-blood pleasure
out of the pained tears of my victims**

June 21, 2010 by [Mopenhauer](#)

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Was I too good? Too evil? Both? It seems either road would have netted higher happiness. Well it reflects my actual character. I behaved like an Ayn Randoid viewing all other gene-machines as competition in a zero-sum game. On the other hand they were only enemies because they were rivals to my Grand Destiny. I was no gene-machine but a light-machine. The light of the world was carried with me. Anything that stood in my way stood for all the sufferings of the world. Anything that advanced me, forwarded the good of humanity. So on the one hand my individual interest meant nothing to me, I was entirely in it for the Good of All. On the other hand I was realistic enough to realize that all Good had was Power, and I was willing to do anything to advance it. While the

ultimate goal was harmony, the spirit of competition reigned over the dream of cooperation.

Thus both Good and Evil would have called on me to be less combative, and to some extent to integrate into the existing society. For Evil this means embracing the sexual sadism of the culture, for Good it means cooperating with my fellow humans in the here and now, and not the distant future.

Does it make any difference? The what ifs of JR & HS?



Perhaps. If the problem was that I lacked altruism & empathy, then this misery is a just punishment for sociopathy. And any steps towards recovery is towards my moral betterment. If I wasn't evil enough, well then all life offers is the prospect of being a sexual vampire sucking my life-blood pleasure out of the pained tears of my victims. Abstract words can speak of mutualism, but sensual evidence suggests the world is ruled by a sadistic vampiricism.

What about the future? Under the heel of the boss, I lack the freedom of action of school-days. It seems these stages of development had to happen in youth, they simply can't take place in maturity. Either for good or evil.

Perhaps good-evil is the wrong distinctions. Perhaps the real problem was lack of presentness. All projects both good or evil were set in the future. Both wars and republics ought to have been built on the microlevel in the present.



Is there anywhere to go from here? I can just hang on, going through the motions of life, and survive for a miracle. Miracles can't happen without plot. Not in a basement. Well, what would I recover to? Towards full integration or worldly sainthood? I don't want the things integration has to offer. And yet virtue seems utterly futile in this world.

To compete and struggle and fight for a prize I have no desire for. It just seems so utterly insane. And yet the alternative. But what other path is there? Sainthood in such a world is unendurable. I desire

none of the forbidden fruits that evil rewards. So what life can I live?

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**[So evil didn't vanish from the earth in some
bunker in Berlin in 1945](#)**

June 19, 2010 by [Mopenhauer](#)

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Isn't life about compromise? Don't we have to accept the world that actually exists and make deals with it? Is not Pluralism the only last road?

Why can't I make peace with the world? Why am I so opposed to integration?

Its just words and framing. Shouldn't I have been more of an empiricist and gone out into the world and seen it? If this is going to lead to starvation and doom, then shouldn't I have went to the bar sluts that Roissy and Tucker Max pick on and abuse, and asked them? Yeah it is weird to be picked up by some sociologist who wants to ask a bunch of questions. But if your going to be annihilated over it, shouldn't you do it? Shouldn't you be a good scientist about it?

What is this based on? little glimpses from college, fratire, pop culture, reading words. None of this is from empirical personal experience.

But does everything have to be experienced as an individual? Is not knowledge social? 99% of my knowledge is not personal, yet I believe it. More than I believe personal knowledge. It has MORE credibility.

Who are you feeling sorry for? The sorority girls who get "used" and beta males who suffer for their so-called decency are doing great in life. You're the only one on the outside. That need not have been. You chose to be out, for the sake of your honor and virtue. Everyone is Ok with it. It's all framing. The PUAs speak of conquest in having to memorize stupid things like astrology. Is it? They're entertainment monkeys. Yeah, they are giving women what they want and it's not a caveman club. They see dominance, I see submission. Having to palm read. Is it chick crack or guy tribute?

Anyway is that what it's all about? And why such a quick surrender? So evil didn't vanish from the earth in some bunker in Berlin in 1945. You used to complain how boring the MTV AGE was with no dragons left to slay. Now you're whining that you're being overrun by a plague of dragons. IT is not the Age of Dragons. No dragons, too much dragons. Make up your damn mind!

If the evil is trivial and not worth battling then why not ignore it? IDK is Spring Break the worst evil imaginable? Look let's admit it is evil. Is it a great or small one? I mean weren't there so much worse things in the historic ages you admire?

What are the values of the Calvinist Puritan? The only duty is to pursue capital for the sake of capital, work is the greatest tribute to God. Ok so in our current age Sex has replaced Money as the Holy Grail. You're more comfortable with pure Capital. It is cold, abstract, philosophical and lacks fleshy earthiness. Now you could just devote all non-sleeping hours to work. That is the Puritan ethic. So there are a lot of gross things in the world. Is it worse than any other time in history?

And what of your Puritanism? It was sweet and innocent, with a "girls are icky" boyishness, in JRHS and even HS. Is it really a sophisticated ideology? Or is it just a reification of cooties? Cooties. That's all there is to your nobility. What else can the nobility of a young boy amount to? Hold On Caulfield!

This harsh heartless Puritanism that suspects horrors in all male-female interaction. How little did you trust yourself? So sure that it would end with you as used or user, victim or victimizer, master or slave, dominator or submitter, winner or loser. Let's say that all males seek that. Does it apply to you too? Would it have been impossible for you to build something better? And if not, were you not mistaken?

What do you want? You complain you can not be a hero. And yet you faint before Evil that allows you to show heroism. Which do you want?

Don't you think you should have found more problems for yourself? Shouldn't you have suffered more of the evils you complain of? Then it would be real and undeniable.

How could so much change in a decade? From no more worlds left to conquer, to the entire universe in the hands of the Devil. Obviously the world didn't change that catastrophically. In many important ways it improved. It is true you were always antagonistic to this society. But for opposite reasons. In the past it were too orderly, now it is too chaotic. In your confused mind both lack of evil and overabundance of evil combine. There are no Kings left to overthrow. The world is a republic. Republic. That beautiful world. Res Publica. If your goal in life was to overthrow Kings, it is mission accomplished.

When the world is republican, what else is there left to do then to live one's life as a citizen of a republic? Isn't that good enough?

You read too much history, and thought you had to fight battles that were long won. You regretted not being a hero in them. Then you read too much

philosophy and all those dead kings were resurrected as spooks that you saw in every corner.

If your goals were the simple ones of Republic and Democracy. You won. There is only the Democratic and Republican Parties.

If you want the spirit of Protestantism, the church if Calvinism can be found in every workplace.

But its not Puritan. Its debauched and decadent. With my classical education, I'm like a time-traveler to this strange time.

You had you chance in JRHS and HS. If you wanted to demonstrate machismo to overthrow structural barriers, that road was wide open. If you wanted to do something about the misery of the female race, that door was open as well. You rejected both. You had your opportunity. You had other fish to fry. Those fish fried you.

IDK your god was the Town Meeting. Yet you never bothered to attend one. Then you would have seen your God was already on this earth. Heck the democratic direct meeting could have been found in any school club. You ignored that. You didn't see the School as a Little Republican Fatherland. You mocked those school spirit dorks. But that is the spirit of romantic nationalism. You could only see the Big

Picture. What good is the Big? You have less influence than you do over a sports team. Rooting for a political party is no different than rooting for the Celtics or Lakers. So much the worse if your team ain't even playing in this league.



I mean if you could secure a moderate prosperity, food, shelter, family, isn't that Republic enough for you? And yet you scoffed at the littleness of life. But

isn't that what ideology should be about putting bread on the table?

The advice of Robinson Crusoe's dad about the middling life, I despised, apply very well to me-

My father, a wise and grave man, gave me serious and excellent counsel against what he foresaw was my design. He called me one morning into his chamber, where he was confined by the gout, and expostulated very warmly with me upon this subject. He asked me what reasons, more than a mere wandering inclination, I had for leaving father's house and my native country, where I might be well introduced, and had a prospect of raising my fortune by application and industry, with a life of ease and pleasure. He told me it was men of desperate fortunes on one hand, or of aspiring, superior fortunes on the other, who went abroad upon adventures, to rise by enterprise, and make themselves famous in undertakings of a nature out of the common road; that these things were all either too far above me or too far below me; that mine was the middle state, or what might be called the upper station of low life, which he had found, by long experience, was the best state in the world, the most suited to human happiness, not exposed to the miseries and hardships, the labour and sufferings of the mechanic part of mankind, and not

embarrassed with the pride, luxury, ambition, and envy of the upper part of mankind. He told me I might judge of the happiness of this state by this one thing – viz. that this was the state of life which all other people envied; that kings have frequently lamented the miserable consequence of being born to great things, and wished they had been placed in the middle of the two extremes, between the mean and the great; that the wise man gave his testimony to this, as the standard of felicity, when he prayed to have neither poverty nor riches.

He bade me observe it, and I should always find that the calamities of life were shared among the upper and lower part of mankind, but that the middle station had the fewest disasters, and was not exposed to so many vicissitudes as the higher or lower part of mankind; nay, they were not subjected to so many distempers and uneasinesses, either of body or mind, as those were who, by vicious living, luxury, and extravagances on the one hand, or by hard labour, want of necessaries, and mean or insufficient diet on the other hand, bring distemper upon themselves by the natural consequences of their way of living; that the middle station of life was calculated for all kind of virtue and all kind of enjoyments; that peace and plenty were the handmaids of a middle fortune; that temperance, moderation, quietness, health, society,

all agreeable diversions, and all desirable pleasures, were the blessings attending the middle station of life; that this way men went silently and smoothly through the world, and comfortably out of it, not embarrassed with the labours of the hands or of the head, not sold to a life of slavery for daily bread, nor harassed with perplexed circumstances, which rob the soul of peace and the body of rest, nor enraged with the passion of envy, or the secret burning lust of ambition for great things; but, in easy circumstances, sliding gently through the world, and sensibly tasting the sweets of living, without the bitter; feeling that they are happy, and learning by every day's experience to know it more sensibly.

After this he pressed me earnestly, and in the most affectionate manner, not to play the young man, nor to precipitate myself into miseries which nature, and the station of life I was born in, seemed to have provided against; that I was under no necessity of seeking my bread; that he would do well for me, and endeavour to enter me fairly into the station of life which he had just been recommending to me; and that if I was not very easy and happy in the world, it must be my mere fate or fault that must hinder it; and that he should have nothing to answer for, having thus discharged his duty in warning me against measures which he knew would be to my hurt; in a

word, that as he would do very kind things for me if I would stay and settle at home as he directed, so he would not have so much hand in my misfortunes as to give me any encouragement to go away; and to close all, he told me I had my elder brother for an example, to whom he had used the same earnest persuasions to keep him from going into the Low Country wars, but could not prevail, his young desires prompting him to run into the army, where he was killed; and though he said he would not cease to pray for me, yet he would venture to say to me, that if I did take this foolish step, God would not bless me, and I should have leisure hereafter to reflect upon having neglected his counsel when there might be none to assist in my recovery.

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Mark Twain wrote that the South died of an overdose of Walter Scott's Ivanhoe.

June 18, 2010 by [Mopenhauer](#)

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Mark Twain wrote that the South died of an overdose of Walter Scott's Ivanhoe. You could say I was done in by OD of Plutarch. As I look back on my past, it is not so much that I was ignorant or made mistakes. I was aware of all the arguments for integration I make today. And I rejected em all out of hand and acted decisively with the heroism of a Cato. I knew it could lead no where. But as a good Roman stoic it was the deed that mattered not the consequences. Post-fiasco was a opportunity for me to reject militaristic values that had brought me to collapse. I was faced with the

decision all modern nations have been faced with, integrate into the world—system with all its debauchery and all its power, or retreat into a fanatical apocalypticism. I unhesitatingly chose the latter. The values that had been drummed into me for a decade meant it was never really a contest. Honor, Virtue, Cato. And so here I'm stuck with the consequences



of nobility.

Should I have gone all Ataturk and simply embraced the New World, warts and all? On abstract terms I can accept it. But I can't accept the fleshy earthiness of Animal House, Spring Break, Girls Gone Wild, Hugh Hefner, Jersey Shore and the rest. In words I can be ok with liberal individualist secular pluralism. But the smell, the taste, that is not words.

I could not bring myself to integrate. I still can't even in this post-heroic age.

Oh what good was all this virtue and honor? The idea of me as an individual, as a person. That never crossed my mind. I was the word made flesh. That was the only use of my flesh. So if your going to simply relieve me of my duty, and say go on enjoy yourself, your free of all obligations. that is no liberation for me. I'm nothing outside of it. Even the prospect of embracing hedonism is presented in terms of duty to the democratic majority. A life outside of duty is impossible to me. Now I'm stuck living in Their world without either Victory or Apocalypse.

If I had embraced Frat U I would have had to submerge entirely into the pleasures of the moment with the future uncertain. What would I have worked for?

Protestantism also embraces the Divine Right of Kings. Rulers and bosses are God's lieutenants on earth. Obedience to the employer and state is direct obedience to God. Thus the death of God is no tragedy. The King is dead, long live the king. What happens when the head of a well-structure hierarchy dies? Everyone gets a promotion and moves up a rank. The State and Business are God now. I said the Boss had the power of an Old Testament God like it

was a bad thing. Is it? The Boss has it because he is it. What concept of rights can exist outside the God/Boss? Life itself comes from the Boss. Yes the Boss can fire and take away his grace at anytime. But it is his gift- life. He is God's lieutenant, and with God dead he is God. Even if God were alive, he would still be the only God you knew. And its not just Business and the Government, but all your social superior betters. They are God on earth and you owe them the obedience and submission as though they were God. That is the meaning of Luther's doctrine of the Calling. Work for a boss glorifies the Protestant God. In high school it would mean that the representatives of the Lord would be Jocks and Cheerleaders, and in College- frat boys and sororities. That is the Calvinist Great Chain of Being.

So you complain that jocks, frats, and bosses don't act in the Puritan manner you would expect of God. God says take rape-slaves. Solomon was God on earth and he had 900 wives not counting his concubines and rapeslaves. IF Solomon is God, why not Donald Trump?

It is not just Jerusalem that says this. It is Athens too. The Roman father, patriarch, head of household was also Jupiter on earth. The household was the smallest unit of government for the Res Publica. Thus for both

the Classical and Christian traditions obedience to superiors is identical with obedience to God. This is all the more true of the Islamic, Hindu, and Confucian traditions.

Larry Arnheit's Darwinian Conservatism restates those eternal truths in terms of evopsych.

What would be the Bio-Calvinist thing to do? To live Puritanically, but also to have absolute subservience to God's representatives on earth. Hatred of your boss, state or any social betters is tantamount to hatred of God. Deicide.

So that's what this is really all about. You're just a Bio-Satanist at war with the Bio-Calvinist God. It is true the Boss doesn't have to hire you and can fire you at-will with no reason whatsoever. That is the nature of Calvinist grace. Given evopsych total depravity no one deserves the Boss' grace. All biological creatures are inherently depraved and deserve only torment, death and Hell. To be given the grace of a job is deserved by no man. So it can be given at will and taken at will. Completely independent of the depraved will of the sinner.

You are a spider in the hands of an angry Boss. Will you repent and beg for the undeserved mercy of the

Boss or will you rightfully be plunged into the depths of evopsych hell?

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**[Puritanism to the American work-ethic even if
today it means work hard, play hard.](#)**

June 15, 2010 by [Mopenhauer](#)

| [Edit](#)

Ok so time is ticking away, am I really sure I don't want to integrate back into life?

What exactly are Society's peace terms? They are significantly harsher than in JR or HS or even Frat U. Society can't be blamed for that. I'm in a far weaker bargaining position.



In a way, I perfectly embodied the American ideal in JRHS, the drive to totally reinvent yourself, to escape your past; to write your own story. That is the essence of the self-made man. Making one-self. As well as the narcissistic individuality, the freakish

drive for attention. And I succeeded the only way Americans succeed, I had my crowd.

That was a fairly generous offer that was opened to me in jrhs. HEll it was an incredibly generous offer. But I spit on it. I had my ambitions. And worse my honor and virtue.

Why did it have to come to conflict? Why could the Great Agreement we had in JRHS not have been made long-lasting. You can blame errors of the initial splash on retarded development. But the Breach was worse than a crime, it was an error. What good came out of it? You were in no condition to impose you will. Autarchy could only isolate and diminish you own influence. That is precisely what happened eventually. You so called slip-ups kept your ship floating longer. But eventually you succeeded and the results were terrible. And so it was then necessary to re-open and make peace. And the moment I made peace, I received the most generous terms. That was the Golden Age.

So perhaps sports was not the problem. Yes they add to prestige. But perhaps more important is the attitude they represent. Well you be stuck and held back by the in-ward looking dirty muddy brown river of the Old World or will you be liberated by the wide, free, endless Blue Ocean of the New World. Whenever we

have turned inward the result has been fiasco after fiasco. But when your eyes were turned to the Ocean, it was then that the whole world could be won.

That is the true narrative. It is NOT you moved made a splash, decline and fell and then had a re-birth with sports. You turned from in-ward to out-ward directedness with great results. But then over perceived slights you once again turned in. That could only lead to fratricidal civil war. Sports was only the symbol of your decision to once again open up. Well, yes sports came first. But that's what it led to. So yes doing sports more years would have been helpful but most importantly in that sense.

Well does that mean I'm the bad-guy? That I'm just wrong about everything? It sounds ok in abstract terms. But what about what society actually is in the concrete? I mean what about what American "fun-loving" actually is?

Was the last year a waste? Well it led to a revolutionary leap in knowledge. You now see This actually existing world.

Do you want to play the American game? The game of life? Its fun... so THEY say.

Well its never good enough for you. You hated college for being too Dionysian fun and you hate

employers for being too Apollonian bland. If its the combo that worries you, just make sure you get a boss who's boring. Most are.

Does it make sense to hold Jobs responsible and guilty for the partying of college? They are two different worlds. Or are they?

It is true that you Grand Ambition led to Fiasco. But that was before Frat U. You could simply have surrendered to Sodom after that. But instead you retreated into an even more intense fanatical useless virtue in service of nothing. It is an absolutist purist virtue that can only bring destruction.

What would come if you did chose recovery?

Nothing revolutionary. No offer approaching past ones. I guess you would just stay in the game. Survive. And once again acquire a plot. Perhaps make some steady slow-progress. And once in the story of life, hope it takes a good turn eventually.

Its not much. But its what life is. It can work out, it might not.

Hmmh, that doesn't exactly grab me. Thats the best offer life can give me now. Survival.

So your not going to bite?

No, I guess not.

Did it have to end up this way?

Well, I'm so trapped inside ideology and values now. But I guess not. If I had simply successfully integrated during one of my open periods, alternate worldviews would probably have slowly melted away as I got caught in presentist plots.

I guess what broke you is the merging of fratire with jobs. I mean debauchery was equated to cruelty to power and hierarchy. Thus the very idea of a boss, meant working for some alpha male sexual sadist. And I guess part of it was simply what's the point? Why work just to eat and breathe in a horrible world like this?

But there is a certain Puritanism to the American work-ethic even if today it means work hard, play hard.

Is there nothing to negotiate on?

Well society has no reason to budge past letting me live. And I don't think life in this society is worth paying for. How to get pass that impasse?

I've been poisoned by values. Even if I could be given the original fun-deal of JRHS, I don't think I want in any more.

Such stern anti-fun Puritanism. And it all came as a counter-reaction to the ultra-hedonist "fun" of college. College pushed me from a classical Republican Roman virtue into fanatical apocalypticism.

Well, ok then I guess. If that's what it has to be, I guess there is no use talking. Nothing's changed since my meltdown. Well I do see Their side of the story more clearly. But I still can't accept them.

Well you accept that you were wrong in jr and hs. That conflict was your own fault. You even admit that you might have been unnecessarily over-hostile in college. Might you not also be wrong now? If you've been continuously wrong up till now?

Does it really make sense to hate people having a good time? You used to believe in the adventure of life. Maybe you still do. How puritan can adventures be? The whole world can't be virtuous. But the hero can be. That's what makes him the hero. And perhaps he is never so heroic as in a corrupt age. It is in a debauched age when freedom and virtue become truly linked. I know you've grown disenchanted with

“freedom” her name has been dragged through the mud, justifying every horror. But you loved her once. Virtue done in this age is true virtue. Not only is it not forced, but there is no reward or praise for it. It is truly done now freely for the sake of virtue. So perhaps this age ought only be hated for denying you your chance of heroic adventure? IF the whole world possessed a forced virtue there likewise could be no adventures. You believed in honor in the heart of a depraved world.

I can't wait. I can't just work and hang around for another few decades and see if I'm ever given my Chance. Or maybe I already had it and blew it.

Well ok then. You don't have to surrender to a corrupt world. But you shouldn't let this conflict be undefined. If you know precisely why you can't make peace. And wont budge on principle. Well then so be it.

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The Mating Mind VS The Diseased Mind

June 12, 2010 by [Mopenhauer](#)

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About the girl in college that asked me out. I jokingly agreed. Sure it could have been a real date if I desired that. But as I said earlier, I found her very unattractive unlike the ones from HS and JR. And even she only knew me from HS.



Evolved Dinosaurs

I DID joke back. I just never got so deep into any of their traps. So from what's you've said it seems it was all a set-up.

But I guess it worked out for everybody. Both sides got numerous entertainment. And even if no relations came out of it, I still benefited from the perceived social status. It made me look good when it appeared that every popular girl in the grade liked me. So I can't really complain.

They pretended to like me, I pretended I was so stupid I misunderstood them straight-out saying they liked me and I was cute.

IDK my whole JRHS and HS relation with girls were kind of weird. I mean I actually had scenes out of the Beatles, with groups of girls chasing me and me

running. Some guys tried to hold me for her. It all started with one girl. And then I guess it became a fun thing for girls to do. Even ones who had previously found my antics annoying. I guess it was their sport. But later I got the same treatment in HS from girls who couldn't possibly have known about the past. Unless every girl in the county had a conspiracy against me. Well, I guess it was all the character I had created. That wacky, crazy fool, had been my alter-ego during my shy days b4 JRHS. I guess I became my own character. I could see how it could be fun to playfully pretend to like a character who stepped right out of fiction. But I guess I'll never know how real any of it was. But it has spoiled me forever.

Shakespeare said- This fellow is wise enough to play the fool; play the fool (He's not a natural fool, a half-wit.) And to do that well craves a kind of wit.

It takes a certain intelligence to play the fool well. And I was never happier in that role.

Well you clearly said the girls were just joking. That means they did not actually like me. So obviously the guy is put in a bad situation if girls are saying they like him but don't. You said the proper response is to joke back. I did. Well basically it seems like you approve of my JRHS HS actions. I had fun but didn't

get trapped. IDK I guess the girls were just putting on a huge show. They would ask around about me, and send messengers to me. Maybe my character was just a fun guy to do that to. Do girls just pick random guys to pretend to like?

Maybe trap is too strong. They were just joking. Just acting. Ok, I too was playing a role. I guess the question is now that I know about PUA and just how weak and defenseless females are despite the show they put on, what did I do wrong in hindsight? I mean I knew guys treated girls as objects. But I didn't know all males were at war with females and wanted to inflict maximum pain and hurt. Girls seemed happy, I didn't know they were in hell smiling out of terror/fear. Perhaps being fooled by their phony strength was more important than being fooled by their phony love.

How could I have been so oblivious? As a male I deep down had and have the same sexual desire, to hurt, humiliate, dominate, degrade and torment females. So how could I be so blind? I completely missed it.

But perhaps I did err. I mean I didn't realize what a weak, helpless, vulnerable, humiliating position my female peers were in. If I had known of the vast

power imbalance, maybe I would have acted differently.

But suppose I had known just how weak they were? How could I have corrected it? Obviously I would not have treated them as though they were equal in strength. But what else?

Perhaps they could see my nobility, and were using fake crushes to signal they needed my help. It is true I invested heavily in building up strength. But if it was help they needed, I completely missed their signals. It was their false strength that deceived me.

You read my posts on my history with females. What are your thoughts? What did I do wrong?

I think your exaggerating what I said. My point was that in my readings and dealings with girls in HS and JRHS, I didn't realize how weak and powerless they were. I dealt with them too firmly not realizing how fragile they were. I was deceived by them. They projected strength, independence and happiness they certainly did not possess. I couldn't see beneath their forced smiles, into how miserable and terrified they were.

So obviously I should have behaved differently. Not exactly sure how. It seems a more active paternalistic role was necessary. This is all in the past, cant be

changed. But might as well explore it to better know myself.

I guess my main realization now is that women rewarding evil is one sign of the cruel nature of existence. And yet when I had a part in this world, I was terrified of ever doing anything nice for a girl.

Well then after that I was entirely ignored. Well during the Fiasco before Frat U, it was one of the few girls there who was sad I was leaving. I really hated college life and the whole modern culture norms.

But I mean its true. When I had my chance to do good in the world, I did none. Now I'm shoved out of the world and can only mourn.

Where do I go from here?

What do you think of the possible theory that the reason so many girls chased me in JR & HS was because they saw my strength and noble character and were trying to ask for my help? Perhaps they neither liked me nor were making fun of me. Not exactly sure what I could have done. But if that was their signal, I missed it entirely. They were trying to ask for my assistance. And I was ignorant of it. I thought I could treat girls like one of the guys.

How could they be playful if they were suffering in hell?

I was told that people saw girls hanging campaign pictures of me in their locker when I ran for HS office.

So we know for sure they didn't like me romantically. And they were far too weak & feeble to be seriously trying to challenge me. So what else can it be?

Its in the past, whats the point? The point is that I failed to do good when I had the chance. I just didnt see how low they were.

But I am nothing now. There is nothing I can do in the world.

So what do I do? How do I deal with such a cruel world?

Just to clarify-

I DO know what flirting is. I just had and have my doubts that those girls were indeed flirting with me or if it were all a scheme. One thing is certain I was NOT misreading them being over-friendly. They SAID they liked me, romantically. I took it all to be an act and was probably right.

Also my point was, back then it never crossed my mind that they might have been asking for my help. I regret that. I was ignorant to the extent of the sheer misery of the female condition. Didn't see just how weak their position was. Now that I know more about the terror of female life, I think it is quite likely.

I always did consider it a possibility that it could be a cruel trap, which is why I was always a little wary. But then again it extended over a long period of time with girls who probably not in contact. So it would have to be a fairly wide conspiracy. But then again it was kind of light, and I didn't really sense any maliciousness.

I don't think I was ever popular. In some ways I was a friendless loser laughing stock. But in other ways I had objective achievements.

I guess with me there are a list of objective facts that if you heard about me in HS or JRHS, you would rightfully conclude I was a popular local celebrity. And yet another set, equally true that would prove I was a friendless outcast. Both sides are true. And yet to split the difference down the middle would be entirely wrong.

I suppose there was something of the medieval prince of fools tradition. I was the village idiot and yet for

the festival I was really treated like a Prince.
Enjoying all his privileges.

But for me it was all worth it to be the center of
attention and have an audience.

I'm just seeing the world as it is. I'm not happy about
it. Its whats drive me to despair.

How is it that everyone else in the world is so ok with
life? To me it seems like an unbearable torture. What
good do people find in life?

1 Well I guess that is the biggest obstacle to simply
finding a "niche". Sure I could find a small minority
of good folks who share my values and only associate
with them. But I'm dependent. I need the boss for to
survive.

So where do I go from here? I should know. Its
awfully simple. Perhaps it is just the biology in me.
Reason makes it very clear. I'm fundamentally at
odds with the values of this society. That need not be
fatal. I don't need to rule the world. I could have a
"niche". Although niche is too small. To me that
sounds like answering the wickedness of the world
by having stamp-collecting as a hobby. So I think
there has to be a fundamental separation from society
like the Monks, Shakers, Amish, Hippie communes
etc. IDK I seem to be born in a time when people,

especially young people are fundamentally ok with the nature of the world. If theres any people to complain it is always the college campuses. And they seem most content of all. Their the ones who drove me to insanity. What a sad time, where the children mock the idealism of their fathers. The young scold the old for being dreamers with heads in the clouds. While I happen to be an atheist in this Zeitgeist, I suppose my personality naturally inclines me to the Priesthood. In any traditional society that would probaly have been my calling. It combines philosophy, rhetoric, oratory, social work, with Shamanistic contact with the Other World. It is my natural disposition. And for most of human history the Shaman had a natural role in the division of labor. So perhaps I am not alien to the world, just this historical era. Well thats the problem with blindness by ideology, its hard to see just what is eternal and what historic.

On the one hand I am shut up the undeniable material superiority of this era. And yet its not all in my head. As I study the worldviews of past ages there IS a real difference. And as bad as those ages may have been to live in as a serf, on a deep level I'm more comfortable and at home with them. I definitely did pay too much attention to male-female issues after college. Well that was the natural

direction to go in to have a more sophisticated knowledge of “debauchery”. IDK its so impersonal to me. It sounds so horrible in the written word. If the world really is that awful, I know I would commit suicide if born female. But maybe the fact that women can endure what as a male I would consider an unbearable humiliation and indignity proves their point. Maybe Aristotle is right and not committing suicide when treated sub-humanly is proof of being subhuman. But I mean maybe life just seems awful from the outside and from the inside its just life. OR maybe I should accept that I gambled everything on Destiny, and hanging around earth after that- I’m just a living ghost.

I just need to accept where my road is leading. What a shame. But I suppose it works out for everybody. Thats just the nature of this existence. Theres no need for me to oppose or hate it. Its just a mistake for someone of my tempermant to exist is all. And maybe its good its dog eat dog. Perhaps compassion would be wasted on me. If I’m not meant to exist, if my consciousness opposes life, what favor does society do in feeding me? Since society doesn’t provide, my parents provide the American welfare state for me. Unlike W.Europe America believes in family values and makes the family its own welfare state. SO thats basically what I’m doing now.

Leeching off the US welfare state- my family. That's where compassion comes from in USA – kinship. But even that has limits in USA. So I'll be out on my butt come August. But it has been almost a year of leeching. Is it so great? Is it really compassion to keep someone who doesn't belong? I may be cut off from society but even alone I'm still tormented by the nature of existence. Maybe survival of the fittest has a point. I'm unfit to exist in the worst possible way. My consciousness is fundamentally against the nature of life. That is far worse a defect than any mental or physical flaw. So I guess all this babbling is just my selfish gene's fear of failure. And yet it must fail. Somewhere in its programming for consciousness my selfish gene programmed its own grave digger. Well it's not like I'd be able to survive on my own. I couldn't be a hunter-gatherer or farmer. So I need society. And yet I'm at odds with this society.

Just let humanity be humanity. They're just apes out of the jungle you know. Don't expect or ask too much of them. If you can't live with them, can't live without them. Well, then you can't live. He who does not work, neither shall he eat. Pity, there were some things I liked about Man.

Well then why so many men and women, and pop culture, and pretty much the entire internet, believe it

is true? If it were entirely untrue wouldn't it die out pretty quickly because it would be clear from real-life experience that it was not true?

Maybe I should have asked a girl back when I actually got to speak to them in person.

Well if you put nihilism that way, I guess we just have opposite views of the world. Basically my misery derives from the fact that I see the vast bulk of humanity, the herd as you will, acting exactly as you just described above. I do not see a humanity held back by religion, ideology, or "niceness". In other words you see yourself as having broken with the ideological world and a lone nihilist in the darkness. The first nihilist. I see myself perhaps as the last ideologue caught in a world of yours. I guess when you get down to it, neither of us wants to join the herd, although we define the herd in exact opposite terms. You see a world of me, I see world of yours.

What specifically is the "nihilist" solution? To get a job for some corporation and playing Machiavellian games to get to the top? While going clubbing with bar chicks on the weekends to demonstrate alpha male status? And what does it mean for me to go work for a boss as an employee? There are no checks and balances in the work-place. As an employee I'm

a perfect target to unleash his sadistic alpha-male drive to dominate.

It is true the longer I stay away from man the more I lose sympathy and see his cruelty as simply a snake devouring his tail. But while I maybe helpless to save the tale. Perhaps even indifferent. I don't wish to associate with the snake.

How can you complain bout the evils of the world and yet focus your attacks not on the ones who bring misery to others but on “predictable moralists who cling to belief systems because they crave structure, predictability and security. They are weak. Their cries of love and God only spew from their mouths because they are a part of the cult of theism and are enamored with its supposed purity.”

Yes Ivan Karamazov does spit in God's face. But not out of “rebellion”. Not to prove he is some Nietzschean super-man. But because the landlord who had a child mauled by dogs, and the respected parents who left their tiny daughter beaten to die in her own frozen excrement go unpunished. Because those tears and screams of the innocent children who don't deserve this hellish world go unanswered. Does Ivan's good christian brother turn the other cheek for the torturers of children? “I would have them shot” he answers. Ivan has sympathy for the Grand

Inquisitor who would turn the whole world into a totalitarian slave-state so long as the loss of free-will can buy suffering man dull child-like stupid happiness.

My answer to a little girl freezing in her own excrement, betrayed by her own parents, can not be to go out into the world and find meaning by dominating women sexually and men politically simply to suck pleasure out of their pain like a vampire. The only god this world has is the selfish gene. What good is it to spit at the theist God who does not exist and serve the Gene god who does? That is the only god we have to spit at. We can make peace with the selfish gene and take its gifts -the fruitbasket of sadism, dominance, power. I will shout and scream and rant and demand an answer from the Selfish Gene God. That God, that God alone is my enemy- in his silence.

IF there is anything I'm mired in its the worm's eye view of history. Despite the momentous rise in humanity both physically and morally for the last 10,000 years, all I can see is the relative decline of the last 30 or so. I'm 100% convinced by Fukuyama that this is the end of history, that we are stuck with the "nihilistic" values of Generation Y for the rest of eternity. And yet what a small view to take. Based on

three decades. On the graph of human history it would not even appear. And even this relative fall, affects only some areas not others. But I'm so trapped in the fog of the dominant ideology, of evopsych and "nihilism", that I'm convinced and universalized. It is as though I have a religious faith in my enemies. And yet as I do take my worm view. Trapped by the years I actually live in. It does seem permanent and hopeless. Like this is the world we're stuck in. But that's not fair I compare the best of past eras with the worst of ours. In the past man spoke gently and acted brutally. Now we have no ideology to deceive. Our brutality is out in the open. And yet perhaps we do not act so badly as times in the past.

I respect your decision, although for the wrong reasons. I once considered a similar course. Out of duty. The Hegelian duty to conform to our time in history and to get our morality not from God, Heart or Reason but from the spirit of the age. And the democratic duty to simply submit to the majority. Historical morality called me to pursue my duty of sexual dominance and sadism. That is the ideology of our age. Who was I, the anti-individualist, to be such an individual and disobey? So in some sense the cry of sadistic hedonism was the cry of democratic-historical duty. The morality of the ground as opposed to the morality of the clouds. Perhaps my

individual nature simply conflicts with historical nature. The individual against the state, against power is always wrong. I know that. Well then who am I to complain? Is not “evil” nothing more than individualism? And am I not being an individual by defying history and majority? So who is more evil than me?

Yes, I’m a real freak. Trying to argue to the majority that they’re being individualistic, and I a lone individual am being conformist. What a joke. If society says sexual sadism is your duty. You must follow orders like a good soldier. You don’t try to spin your own morality. There is only one morality. What your society commands. This society is very simple. Go out and be a sexual sadist- torment, hurt, degrade, abuse, humiliate. Such a simple order, from the majority, from society, from the state, the people- and I couldn’t do it. So I guess its right and just that I’m miserable. But I just can’t be “good”. I know their good because their democracy. They have the numbers. If we had an election sexual sadism would win. They are good, and I’m bad. I just can’t bring myself to do the “right thing”. It is easy to be for democracy when people agree with you. But if the majority believes in life centering around sexual sadism and brutality, the right thing to do is just accept the will of the people. Why am I such a

wannabe tyrant? Why can't I stop being an individual and just accept what I know is right?

I could only go so far. I accepted their version of "truth". But I couldn't accept the necessary actions based on their "truth".

I suppose my OP question has been answered. Why does humanity put up with sadism? Because men are sadists. As bad as the boss above you is, there is always a slave below you. And if not, always the hope of future sadism. The most sniveling cowards to those above them, are the most brutal tyrants to those below.

If such is life, who wants to deal with humans? Even the most mundane thing like leaving my parents and getting a job for a boss.

Does anyone else have any thoughts? Is sexual sadism all there is to life, and is that what keeps you waking up in the morning? The prospect of future torments on your victims?

Your reading of me is a bit misinterpreted. You see me as someone who was happy living with the Evil World, but then had a little boo-boo saw how evil the world is and became sad and miserable. Yet unwilling to do anything about it. In fact I devoted my entire life to fighting the evil of the world. It is true in

my youth I didn't have a detailed study of the day after, but I knew I had to accumulate power to change things. After the Fiasco, things did change. And I was in rage all through college. But Generation Y doesn't care. In some ways the me you describe is a somewhat accurate description of me at the start of college. My old militarist ethos had been lost and I searched for a new more humane worldview. More egalitarian, but raging with hatred, fury and bloodlust desire for vengeance. Also at the time I hated all the college females around me, considering them the Whore of Babylon. Well anyway, that was years ago. And for a few years I did fight for Good, driven by sheer rage. That is how I learned just how powerful the dominant ideology was. Just how internalized into people's common sense. So I'm far past the stage you see me at.

-Sorry about the last post, I was just ranting in despair and depression. A lot of the "yous" just meant all humanity except me. Not "you".

Well I guess there are two options. The "moral" option. What is morality? What society, the state, the democratic majority says is right and true. Are the people manipulated by elites? Irrelevant. Truth is what the majority actually believes, not why they believe it.

So specifically what is the “moral” thing to do? Go night-clubbing to satisfy the sexual sadist duty during the weekends and weekdays dutifully obey a boss while climbing the ladder so that while today I’m the boot-licking sniveling sycophant tomorrow I will have my own victim/employee to abuse.

Quotation marks aside, that really is the moral option. Duty. Responsibility. At least if morality is to be democratic and historical as opposed to individualistic and universal. And yet so-called universal morality is the least universal. Since any ahistorical individual can follow their own so-called inner light. The only Ethics that deserve the name are social and collective.

I didn’t get that for so many years of my life. I guess America is a little ashamed of her ideology because it is so cynical and materialistic. But the cover-up makes it worse than it is. America is so big on not having ideology, and the Americanized world is so big on ideology being dead, that one figures it must be some giant DaVinci code cover-up. But when you dig it out its not the worst thing in the world. Their are legitimate points of disagreement. But it isn’t “insanely evil” it has its own internal logic. And maybe if it had just been out in the open and explained to me at a young age, I would have simply

accepted it. The poison may not lie in post-ideological ideology but simply in the clumsy attempt to hide it.

Now for a while I did consider doing the right thing. But I guess I'm just a bad man.

I'm reminded of Huckleberry Finn. Here he was stealing the property of a nice old lady who had only treated him with kindness. She had done nothing to him, and yet he was stealing her prize slave. He knew in his heart the right thing to do was give him back. But he was attached to Ol Jim and just couldn't do it. The Angel on his right shoulder lost out. Despite all their attempts to civilize him, Huck was just a bad seed. He knowingly did what he knew was wrong.

Don't defend Huck. Don't patronize him. Give him a little credit, he DID know what was right and wrong. If ethics and morality have any meaning they have to be defined by the white slave-owning south that he actually lived in. He was wrong. Immoral. Sinful.

So I guess I have the same bad conscience as Huck. As an individual I just don't want to play the game of life, where all it amounts to is the scramble to hold the knife over someone below you, to unleash a frenzy of sexual sadism. I know it is immoral to not do that. And I have no rational or ethical position to defend my individualist position from. Individualism

can never be defended. It is the essence of evil. Evil is a meaningless term outside of individualism. The separation of the individual from the mass. That's the ultimate act of evil. That's why Huck Finn was right to feel so guilty. Regardless of how historical conditions of slavery have changed, Huck was evil. And if I myself am going to embrace the very essence of evil, what right do I have to judge any lesser act of evil?

But I'm stupid and evil. And I know that's how this society must see me. Words aside, all I'm saying is waaah- I don't want to be good.

I specifically said that society WAS moral. That is the only possible morality. I'm not some special Keanu Reeves hero who sees the truth by going against society. Just an immoral individual.

Ok so the dominant ideology, the state, youth culture, pop culture, everyone on the internet all say life is about sexual sadism.

Now you tell me real women don't feel this way. And that men just talk but don't really ask this way. If that's true then wouldn't contrary claims ALWAYS be disproved? If I claimed that women were attracted to morbid obesity it would never gain traction because experience would always disprove it. Yet

ever male and female both on the internet and pop culture says women are attracted to cruelty. IF it is so obviously false, how does it hold up? Shouldn't it be as ridiculous as morbid obesity?

How can I disprove it in real life? Go around asking females? First off the PUA guys base their whole evopsych system on female words not matching deeds. They may say they want kindness but really want pain. Second if male-female relations are that screwed up, then who can believe what they say? They will obviously tell me what they think I want to hear out of fear and terror. Plus on a personal note- I'm pretty sure that's what I saw in college. Although to be honest I didn't watch closely. I hated males and females in college. I didn't consider females victims then, more like Whore of Babylon.

So what specifically can I do to find out for myself that girls don't want torture?

Well you said that I needed to see for myself from actual experience that women don't reward cruelty. But now that I ask how I would be able to see this empirically you tell me about PUA strategy. Which BTW I think you have misinterpreted, internet PUA is reduced to simply demonstrate cruelty- get girl.

So how can I see for myself in the real world that this is not true?

And what about men rewarding cruelty? Of course the male alpha hierarchy is just part of the drive for sexual selection. It is just an insanely cruel world. How can I deal with humanity?

My parents make this big stink about how I must be mentally ill to want to avoid humanity. But if humans really are the beasts painted by evo-psych, why would I want to associate with them? Simply to play their game of bestial orgies? Humanity is insanely evil. What other solution is there than total isolation and eventual starvation on the streets? But no one takes my arguments seriously. Since obviously any action that leads to the failure to survive in this oh-so-wonderful world MUST be insane.

I don't think you understand the stage of my life I am at right now. In the immediate aftermath of the Fiasco, when I saw that I did not have the talent to meet my Grand Ambition, I was where you think I am now. I was entirely lost. And it was true that up to that point I had used the Good Cause as a fig-leaf for naked ambition. But after that I actually began to look at Right in and of itself. I began to study history and theory outside of military conflict. And it lead to my interest in philosophy. Initially scientific-

materialist optimistic philosophy not mired by the mystical pessimism that now haunts me. And I was very confrontational with my views. I joined a few college clubs but was very dogmatic and saw everyone else as spine-less. IF you weren't entirely with me your entirely against me. So even at Frat U I knew some folks like you who wanted to save the world their own way. And since they didn't perfectly match my anger I grouped them with the Enemy, to be perhaps used for my cynical Machiavellian games. There was this one group that was entirely discussion-consensus based and I just burst in chiding them for inaction and do-nothingness and demanded they implement a hierarchical structure. I guess its ironic when I finally found an entirely democratic egalitarian based group I demanded that strict hierarchy be implemented. I was full of hate and rage still. But slowly I calmed down. After I transferred schools, I was mellow enough to cooperate with any vaguely "good" group. But I fell under the leadership of this really badass macho hero. Some saw him as a gangsta thug. I worshiped him. He was very confrontational and the weak do-gooders feared him. He was like f- this and f- that, cursing them all out. We rose fairly high at first. But we were never able to recruit any new people. I completely and totally accepted his authority over me, but was happy to be his loyal dog-servant because he was one of the Good

Guys. But neither his aggressive confrontational approach nor my more philosophical ramblings were able to strike a chord with GenY.

Thats a digression. But the point is I already went through the phase your urging me to go into. I WAS at one point lost and forced to find new good values. But it got no where. But I already took your advice years ago.

You mention the economic collapse. It was the continued cynicism and indifference of GenY and the American population and to a lesser extent world population that really started my spiral downward.

My whole problem with life and this society history is lip-service. In the past societies were evil but they paid lip-service to good ideas they never bothered to implement. We're too cynical to bother. Thats all I need. I don't care what you actually do if you at least say the right words and do the opposite I am content. I guess I'm like the Catholic Church on that point. Although it is true that it was only fairly shortly before my Collapse that I truly began to embrace a more humanistic approach and actually feel sympathy and compassion as opposed to simply being enraged about injustices and slights against my own honor.

Try, try again is good advice for learning how to ride a bike. But if the spirit of a generation is cynical and settled with life as it is, there is no point banging your head against a brick wall. Generation Y are the young people. So its pretty clear I'm stuck with the world as it is. The question is well I live in it or not? And I just can't bring myself to accept my role in it.

It is too simple to blame my failure on machismo hero. He was intimidating to some but in other ways he demonstrated the heroic leadership style that I always dreamed of having, but if I'm honest- never possessed. Plus he was the only one at my new school who closely shared my rage and views. I was actually the moderate, calming him down and seeking compromise.

At my old school- I was basically him- though less effective. But even at Frat U there was a small minority of people- basically like you. I was fairly hostile towards them, and only cooperated to use them.

Well one of the stages I went through at Frat U was Stoicism. I will be perfectly virtuous though the world around me is debauched. Like the last Republicans of decaying Rome. A model of virtue for the world, a city upon the hill. But it just doesn't work. I am not an individual.

I finally learned that pure will-elan is worthless. I need concrete fact-based logical arguments about the nature of the historical process. And in my despair all I see is frozen larger structures that we like ants have to accept and live under.

My original point still stands. I've passed the point in my life you thought I was. I already tried out your advice. Do you have any feedback on the way in which I carried it out through college?

In college I hated the inefficiency of circle-talk groups where we discussed how events made us feel. My only feeling was rage and hate.

It is true that even in college, after my reformation, I was still only concerned about injustices against me. And so women's problems were still a minor background issue for me. And in fact at Frat U I was more hate-filled towards females than I had ever been in HS or JRHS. It's not that I hated all females. But I considered pretty much all college girls to be disgusting whores and hated them for it. I even felt they deserved to be hurt and humiliated. Not by frat boys who were even worse. But I felt a honorable person had a right to be incredibly cruel to all "bad" females. They didn't even deserve the label female and should be treated as harsh as any male enemy. So I didn't hate "good females" but all through my first

college I didn't really know any "good". But I mellowed out about that in my second college. And the first seeds about the female perspective began to develop leading to my collapse.

Well in HS the one time I had considered going out with a girl was because I thought I could protect her virginity. But I lost some interest in her when I found out she was already tainted.

Well there is both change and continuity in my thinking. As early as first grade kids are incredibly cynical about the sugary niceness of Barney, Mr. Rogers, Sesame Street, Disney. But I guess I really took that simplistic morality to heart. And combined it with the Right makes Might ideas of Saturday morning cartoons – Superman, Batman, Power Rangers. And while my ideas slowly matured in late elementary school replacing warriors for superheroes, the basic simplistic morality and violent Manicheanism remained. And much of my intense physical body building through HS and college was over naive belief there could be a boxing match between the good guys and bad guys that would decide everything. When it turned out that Evil did not even consider me significant enough to fight, kill and martyr, I was left with the fact that I would actually have to live under evil. My Disney morality

is to a large extent what Nietzsche would call weak, feminine, slave morality. And my idea of evil is in many ways identical to a caricature of the worst aspects of hyper-masculinity. Although there is a certain masculine tinge to my morality- fighting fire with fire- and a touch of the old idea of Knighthood.

So I guess my current situation is far worse than if Evil had simply obliged to have a duel with me and killed me. I have to live in Evil's house under Evil's rules.

I just don't know where to go from here. And maybe it is simple weakness on my part. The prospect of living in a world of unopposed evil for the next few decades in hopes of a deus ex machina, seems like torture to me. Of course if it does come, then I'm a traitor and coward for wavering. I know 40 years or so are nothing after centuries of continuous progress. But the mostly deadly impact of those decades was not the cutting down of the trees of hope, but the poisoning of the seeds. A few trees coming down- thats a defeat. But the absence of any seeds- thats a barren and dead world. And thats what I've seen from GenY. Its worst in America. America has always been a cynical nation of pure practicality. But the last 40 years have seen the Americanization of the world. So the rest of the world ain't much better, in

some ways worse. And the only international trend I see is Americanization. Which is why ideology is so important. The ideology of Americanism defines truth in a purely American world.



So on the one hand how idiotic to be dismayed by three decades of decline after millennial of progress. But on the other hand, as objective as I can be, all I see is the rise of more cynicism, brutality, greed, selfishness, individualism, sadism etc. I just can't see anything good coming.

And maybe it is selfish of me to be so short-term. I mean I can't see centuries ahead. But I'm pretty sure I'm stuck with Evil in my lifetime. Perhaps I ought to sacrifice myself for the next century. I can sacrifice blood, sweat, tears- death for the future. But I can't sacrifice- life. I can die for the future, but not live for it. The prospect of being stuck in THIS world the world as it is for the next few decades, terrifies me. It does indeed make a coward out of me.

Your heart seems to be in the right place so perhaps I ought not even talk to you. I believe I only deserve to talk to the evil and the contented. And I have no right to pollute the ears of the Good with my cowardly slime. IF you are on the road to Good, then just think of me as road-kill on the side of the road, ignore me and drive on.

For me History has ended and I only have a right to speak with those at the end of the road. If history has not yet ended for you- well then give it a happy ending this time.

Well it is true that in HS I was basically opposed to all sex in general. The "tainted" girl in question- I had no idea whether or not she had been in a long-term relationship or if it were a casual hook-up. They were pretty much the same to me. I was still violently optimistic then so I certainly wasn't for voluntary

human extinction. So I suppose I supported sex only in monogamous marriage although I wasn't very explicit on that point. I believed sex was for "adults" (late twenties maybe 30s). And that there was so much to be conquered for youths, that sex could only be a vulgar distraction.

So for males sex was a terrible distraction. And for females I suppose I took a rather traditional approach that it defiled them of their purity. I did believe, and to an extent still believe that youthful sex is inherently debasing to females.

But I now have a more sophisticated analysis. Our dominant ideology- evopsych- would put it all on supply and demand. Sperm-cheap, eggs-pricey. So for them any cavegirl who gave it away easy would be a fool. And since our brains are stone-age we still see it that way. In addition the girl is stuck with the bill of nursing the little brat. According to evopsych men re programmed to be jealous since they never know if the cavekid is his. PUAs adapt this view and celebrate and thus see all sex as violating conquest.

Well since thats the dominant ideology. It IS true for our historical society.

Well as far as ideology goes I am not entirely a relative post-modernist believing there is no truth

whatsoever out there. I'm a materialist and I believe in an objective external world. But I believe the individual's ability to accurately understand that world is negligible and he is to a great extent dependent of the collective solipsism of the majority. Well, what exactly is changed by evopsych? There are genetic-chemical basis-es for some of the "good" features of humanity such as love, empathy and cooperation. And there are also basis for "evil" such as greed, selfishness, cruelty, and sadism. And as you said certain ideologies and religions can inspire people to over-rule their genetic self-interest for better or worse. So IDK if evopsych as a science really changes anything.

Evopsych as an ideology generally emphasizes the more cruel aspects of humanity. So it doesn't really matter whether actions are free-willed or chemically determined. The point that depresses me is evopsych's claims about what humans are determined for. Honestly it isn't that terrible for sociology. Neoclassical economics assumes that homo economicus is entirely self-interest and at war with all fellow man. Actually Homo Darwinius is a bit kinder than the purely selfish man of the "Standard social science model". Although on the flip-side he can also chose to value the pleasure of sadism over pure monetary self-interest.

The other thing is EO Wilson's r-K selection theory. Generally parents that invest more in their kids and have more social values, have less kids, but their genes are safer since the kids they do have are more likely to survive. The long gestation period means that while not a blank slate, culture has much more influence on a child than in any other species.

I think the only area where evopsych is depressing is in the area of sexuality. Tucker Max is a huge fan. And generally it supports the idea that women are biologically programmed to reward male cruelty, brutality, and domination. But on the other hand one sociobiological theory of male homosexuality is that females are actually attracted to feminine traits and that gay males go over-board. And according to r-K selection theory dads might be a better strategy than cads in the long run.

So I don't know if the world of evopsych is more grim than that of original sin, or economics or political science etc. But its implications for male-female relations do lead to a sort of Tucker Maxism. And I am kind of despairing over that, although perhaps more than I should be

I believe that our minds were created by Darwinian evolution. But I do not know to what extent evopsych is "true". As a student of history, sociology, and

anthropology, I'm perfectly willing to say human behavior is determined by a complex set of forces. Free-will can easily be outlawed both by gene and environment. Beyond that, assuming it is all biology the more important question is which specific behaviors are determined and how malleable are they? Is the main force nature or nurture? So long as the forces of nurture – mainly society and everything that comes with it- believes its nature, it might as well be nature. So ironically I believe that we are determined by biology precisely because “nurture” (the dominant ideology) says it is.

I don't believe I've discovered some secret that the rest of America is too stupid for. Rather I'm just a slow learner. America has always claimed to be non-ideological and the Americanized World claims to be post-ideological. So ideology is somewhat hidden. But most Americans are easily able to absorb it through pop culture. I'm not some Keanu Reeves hero immune to brain-washing. I was just too stupid to get it. Thats all. So it had to be explained to me at a remedial level.

Ok so now I get American ideology, which is to a large extent defended with the “truth” of evopsych. The ability for it to hold power in the world, is truth enough for me.

If Americans can learn life is about sex and power from Gossip Girl, and I need a bunch of textbooks to explain it to me. I'm no smarter for having read the textbooks. Just oblivious for having not understood and absorbed, what in retrospect was a very clear order.

So I guess my question to you is accepting all that how do YOU specifically live with it?

You believe that life is basically a struggle to obtain the pleasure of holding power over others. Ok nice in the abstract.

But what does it mean for you personally? I assume your life is not vastly different from the average American. If it is correct me. So is the answer to just work during the weekdays and party on the weekends? Work your way up the corporate ladder to hold power over men, and use a bunch of smooth lines in bars to hold power over women?

Well thats the problem with American ideology being so hidden. It lets "alpha males" say that life is all about their ability to dominate and humiliate beta males and women. But if there was some textbook on Americanism, I would get a soothing explanation that no, it is just a voluntary cooperative free-market exchange that everyone benefits from. But Americans

are embarrassed by ideology and hide it. And so I'm left reading a bunch of alpha male bloggers who say no it is about cruelty and sadism. In other-words because we are so cynical it is precisely the worst parts of our system that are paraded before our eyes, and there is no need to bother to explain that actually the system is best for everybody. The way our ideology is presented to the public by its own defenders it might as well be propaganda from their worst enemies.

The Monastery life appeals to me the most. I guess the most stable institution to be a monk in is the Catholic church. I could look into Episcopalian and Buddhist versions. I wish cults were still around. To a large extent the RCC has been on the wrong side of history and I'm more of a Protestant in temperament. But I'm willing to accept it. I guess it is the natural end to asceticism. And yet I've always followed a worldly public asceticism of the Puritans as described by Max Weber. I didn't believe in complete withdrawal. But the world has gone to hell... so maybe. Well I know you have to convert and then wait a few years.

But I guess I kind of feel like there is no point. To withdraw from life like that is a living suicide. It is to admit that life itself is evil. Religious folks can't

commit suicide because their God will punish them, so they pull out of this “good” world for as long as possible and wait out the clock for death. As an atheist that zombie living death seems pointless. No Christian could be a Monk, God saw the world and it was good. The monastery seems more for Gnostics or Buddhists.

IDK maybe I’ve got so caught up with the Big Picture that I’m totally blind to the happiness people find in friends, romance, family and the little achievements. IT all seems so trivial when your lens zooms out too much. Even in my happier times, my joy came from dreams of the Big Future.

I don’t want to be judgmental. Lets just say I can’t coexist with the world of raves, night-clubs, springbreak, MTV, Girls Gone Wild, Frats, Mardi Gras etc. I’m not going to say theres anything wrong with it just that I need to be FAR away with it.

If I lived in a small town that matched my values, and the rest of the world remained debauched, but was far from me. I could live with that. IT just seems like theres no escape. You need capital even to be a hermit. But in a larger sense, what good is it to be a monk or a hermit? I believe in society and civilization. I just hate this one. The idea of just

surviving for the sake of surviving in the woods is little better than in an office.

Not sure if there is a way out. If I had to list my minimum demands. I guess I could settle for living anywhere where sexuality was very suppressed. But it seems like that's nowhere in America or the world.

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In Search of Lost Time or Remembrance of Things Past

June 11, 2010 by [Mopenhauer](#)

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So I dug out a bunch of my old notebooks out of the garage. ITs mostly school-notes but I was the sort to doodle in class, so it serves as a philosophical diary. Although I tore out all the most personal pages before college. But it is the key to understanding the me of today. I've only skimmed them but already learned much.

What is the main message? I'm a narcissistic moron. Or I was. But if I could be so idiotically wrong then, maybe I'm wrong now.

I beseech you, in the *bowels* of Christ, think it possible you may be mistaken. Oliver *Cromwell*

I guess the most striking thing is how narrowly focused on militarism I was.

Well starting in late elementary school my hero was the Demagogue, the rabble-rouser. In some ways my

ambition pre-figured the current political climate. From the calm technocratic 90s to the populist frenzy of now. If I had no ideas and simply love Demagoguery in itself this would have been a golden age for me. If I wanted to be a Demagogue this was actually the perfect time. But Ideology caught me by the tale. The Me of the notebooks though, would be very happy to play the opportunist. Napoleon III was a hero in this, being the perfect swindler. My youthful list of heroes was not all that different. Although somewhat eclectic and contradictory. But there was no ideology, just men of virtue. There is a strong me vs them current. I represent one World and the peers around me- another. And while there is some window-dressing it is generally pretty clear that it is all about ambition and glory. My general complaint about USA seemed to be that there were no more dragons to slay.

Looking over my JRHS commentary on Iliad, I refer to Achilles' rape-slave as a prize. Rather casually writing I think it was wrong to take away his prize, after all he earned it fair and square.

And then there were my Puritanical rantings about Tom Hardy's Jude. It was just that all the children be hung as punishment for adultery. That was the just

punishment of God's law, otherwise we would be stuck with Sade.

In 6th grade I wanted to do a women's biography on Clementine Churchill. The teacher, who was already pissed off about my narrow war focus, asked "what did she do, be Churchill's wife". And without missing a beat, I answered yes. I eventually settled on Thatcher. Even that she was a little hesitant on. She was so distrustful of my narrow militarism that even the first female PM, might not qualify as a woman achiever. Well her suspicion was right. My main interest in her was the Falklands war. And as I look back, all the teachers who criticized my narrowness were correct. It was only in college, after the Fiasco, with a new methodology that I had the golden key to open all genres.

So it seems most of my life I wasn't really fighting for anything good. At times I was for evil even. Even when I did generally embrace "good", it was only in a vague cartoonish sense, we're the good guys your the bad guys. Pow, pow! pow. Even in college when ideology began to matter it was more inspired by hate and rage than humanity.

So it is only fairly recently that I can honestly say I took "good" seriously as opposed to only being focused on my own "greatness".

Well, where do I go from here? It seems like I sacrificed my whole childhood and youth on the cross for nothing.

Actually, if I had ever become Great, much of my youthful musings would be quite appropriate. The typical boyhood dreams of a man destined for greatness. But in my squalor there is a pathetic ring to it.

There was also at times an interest in becoming perfectly mathematically-logical like a computer calculating. I looked to Ancient Greek rhetoric and to Sun Tzu. The more obvious places to learn to think like a computer would have been formal logic, Aristotle, Bertrand Russel, Analytic Philosophy, Game theory etc. Well, actually I did read a little Game theory. But at the end of the day perhaps the best calculating world view is evopsych itself.

I guess my main flaw is that I was blind to the community around me. Not as sucked into Big Picture thinking as I got in college, but focused on grand ambition and destiny. I didn't think of the JRHS, HS or Frat U as little Republics to work in. But it wasn't as bad in my youth because I did more clearly see the power of analogy.

Then there were my pathetic summer plans year after year. Ever year would finally be the year I became a super-strong genius.

Well part of the problem is I will never have another chance to politic in the Little Republics of school. The office-place is more of a Little Tyranny.

But I guess I was so caught up in the future that I missed all the Tom Sawyer moments of boyhood. Even if I'm not ruined for life, experiencing it now would ring hallow.

And so I'm just stuck. there isn't anything I want from this world. And yet I still eat as long as my parents allow it. But where do I go from here?

Well was I really superior to my peers? Was my celebration of blood and death so long as it lead to my Glory superior to their MTV hedonism? And if not, then I was the bad guy. In many ways it seems I was in the wrong up to college. Even in college I might have been on the Right Side, but my hostile attitude might have been uncalled for.

I don't think my life proves that nice guys finish last. I was a spiteful, hateful, vengeful person that never forgot a slight. I held useless grudges when the other side was open. My life would have gone far better had I followed TIT FOR TAT. Or even simply

turning the other cheek. Much can be said against Tolstoyan pacifism. But in my case pure self-interest would have been far better served with Mr. Rogers niceness.

Is Mr. Rogers an alpha male?



During the 1997 [Daytime Emmys](#)

, the Lifetime Achievement Award was presented to Rogers. The following is an excerpt from [Esquire Magazine](#)

‘s coverage of the gala, written by [Tom Junod](#)

:

“Mister Rogers went onstage to accept the award —

and there, in front of all the soap opera stars and talk show sinceratrons, in front of all the jutting man-tanned jaws and jutting saltwater bosoms, he made his small bow and said into the microphone, “All of us have special ones who have loved us into being. Would you just take, along with me, ten seconds to think of the people who have helped you become who you are. Ten seconds of silence.” And then he lifted his wrist, looked at the audience, looked at his watch, and said, ‘I’ll watch the time.’ There was, at first, a small whoop from the crowd, a giddy, strangled hiccup of laughter, as people realized that he wasn’t kidding, that Mister Rogers was not some convenient eunuch, but rather a man, an authority figure who actually expected them to do what he asked. And so they did. One second, two seconds, seven seconds — and now the jaws clenched, and the bosoms heaved, and the mascara ran, and the tears fell upon the beglittered gathering like rain leaking down a crystal chandelier. And Mister Rogers finally looked up from his watch and said softly “May God be with you,” to all his vanquished children.

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[Leeching off the biological selfish-altruism of my parents, I'm able to ignore my own biology](#)

June 10, 2010 by [Mopenhauer](#)

| [Edit](#)

Alright as I've said repeatedly male-female relations have been given far to much attention. I guess its over-compensation after a lifetime of being willfully

blind to them. But this time I really mean it, lets settle this Roissy-Tucker Max once and for all.

Ok, so its been said that PUA actually means giving women what the feminists have been saying for years. Men focusing on their appearance, efeminizing, listening, playing close attention to cues, demonstrating empathy, letting the gal lead part of the way etc. Even the Neg is just a funny compliment. Straight compliments are boring. Most male-male and female-female “normal” compliments are also negs. So is all this hard PUA lit just putting a happy face on what is in reality the retreat of manhood?

Alright I’ll admit I really hate all the debauched sexuality. But is it because I feel sorry for the female rape-slaves being passed around as playtoys or is it because as a patriarchal male I’m so threatened by free female sexuality? Eh, maybe a little of both.

I guess its a grid between hierarchy and egalitarianism on the one side and libertinage and puritanism on the other.

High hierarchy and high puritanism would be the traditional patriarchies best exemplified in religious societies. The Religious Right.

+H -P Would be Sade, Tucker Max, Roissy, James Bond, PUA etc
-H -P Sexually liberated revolution, hippie orgies, stripper “Empowerment”
-H +P Sex negative feminism, Dworkin, MacKinnon etc, Religious Left



So 21st century America has elements of all 4. Sex positivity both in its egalitarian and hierarchical forms is the most dominant element. I would say that to the extent it even exists in America, sex negative egalitarianism is the weakest, although it has a strong influence in Scandinavia.

So it is true that in college and earlier I basically lumped all sex positivity together. Generally I saw sexual libertinage as inherently hierarchical.

I guess Evopsych could be used to defend both sides of the coin. On the one hand it benefits men since sperm is cheap and eggs are price and women are willingly giving it away ruining there own stock. On the other hand men are the ones with the interest in preserving sexual fidelity since they don't know if their fathers. Both considerations are irrelevant post-birth control. But according to evopsych our stone-age brains can still see either men or women as the losers. And Roissyism plays with this with the alpha-beta divisions. Alphas are the winners, but they have a right to be cruel and ruthless because of the evils women have unleashed on the poor betas.

So yeah, the sexual world is a mess, but I wouldn't worry about it too much. Let them fight a civil war over gender, it keeps them divided instead of united on issues like race, nations, war, state, ethnics, class, politics, ideology, religion. etc etc.

The main reason you suppressed sexuality was because you gambled on your historic destiny and wanted to approach your Ideal Man as closely as possible. I mean my sexual drive might be slightly less than normal but I'm not asexual. But neither am I one of those virgins obsessed with sex, although this blog may give the impression. Well it all started in late elementary school, when I was told that a girl

liked me. I started thinking about her. And had a light crush on her. But that stuff only became significant in JRHS with all the chasing and rumors. Again it was always external. I would be told that I liked a girl, or she would say that she liked me. And I would simply accept that I did. So on the one hand I'm certainly not immune. But it always came from the outside. But I could never be sure if they were joking. And that combined with my internal moral conflict kept me out of the sexual game. And it would have been well worth it if it had all worked out and I had lived to be the Historical Man I seeked to be. That is how I like to see Him.

Ok so then college. I have to look it all in the face. I'm disgusted. And that slowly leads to my meltdown.

Well and since then I've just drifted further and further away from humanity. I don't really feel as passionate about internal human conflicts any more. Generally I just view them all with contempt and disgust. And I'm BORED by their petty stupidities. And the idea of walking among the human world seeking out sex, resources, power has no appeal whatsoever to me. But no resources, no life.

So I guess the solution is to carry out the original plan from a year ago. Plug out of humanity and dwell

on abstractions. And I think this time I really can carry it out. I've just lost interest.

When this started it was all so complicated. SO many arguments on so many grounds. Now its simple. At its essence humanity and biological life in general just don't interest me.

Of course its only thanks to leeching off the biological selfish-altruism of my parents that I'm able to ignore my own biology and focus on metaphysics. Perhaps more accurately metabiology. Before (or after?) Biology.

Well ok then? Is there nothing left to do than to wait out the clock? Then get thrown out and starve? I guess so. But don't make a big deal about it. Just resign yourself to your chosen fate and accept it. There is no alternative.

Well if I had to establish an absolute minimum for me to work and be a part of society, I would need a very sex negative culture. Honestly IDK if I really care what goes on behind closed doors. The problem is the doors aren't closed. So is there anywhere in America where you can get this? Some of the Bible Belt might meet your sex negative/ hierarchy chart. But it seems like they are far more willing to surrender to libertinage than egalitarianism. So they

aren't too concerned about Puritanism only Masculinism. In the 1980s during the Feminist Sex Wars, America was shaped by the battle between Puritanism and Libertinism. And the sex negative feminists and religious right worked arm in arm against porn. The liberal feminists allied with masculine libertines. Now sex negative feminism has been largely wiped out while the anti-sex Right has declined greatly. Both sides accept libertine sexuality now and the only question is masculine vs feminine. And so the conservative in America is not so much anti-sexuality as pro-male sexuality. But its a moot point anyway. The information age ties the nation together. Heck that was basically accomplished in the TV Age. So theres no place to escape to in the USA.

IDK people aren't all that bad once you actually get to know them. And if blogs reveal the evil thoughts in their heads, no one is that evil in public.

It started small with structural issues that affected you directly. Even that affected you far more than necessary since you refused to accept who you were. And so any hints at your obvious true identity was taken as an outrageous slight. And thats why structural issues came to dominate. They are real. But they need not have exploded like they did. But that led into nations, ideology, politics, and all the Big

Issues. So you forgot what was in front of your nose. As long as it could be pushed into the future by Grand Ambition it was not that awful. But once that string was cut, it just took over. Well at least that was actually based on SOMETHING, however warped. This male-females nonsense is based on nothing, at least nothing personal.

So much of your brash actions seem unnecessary in retrospect. IF you can be wrong about all that, maybe you are wrong about everything.

Too bad it took all these years to get your mental eggs in line. IF you had figured this all out after the fiasco you would have started college all right.. maybe.

But you only got all this after a year of self-destruction and most of your college years already over. You were on the eve of graduation.

So if I did return to college. It take about a year to fix all my failures, and finish and graduate. I've atrophied terribly physically. And then the job market.

Its just that theres nothing I want. The man who has everything. And will soon have nothing. I just don't desire anything. I'm in Nirvana man. Totally free of every desire. But Nirvana is no heaven.

Well it was necessary to suppress all desires for the Mission-Destiny. After the Fiasco that got blown out of the water. So the Higher Goal was gone but all base lower goals had been ruthlessly suppressed. There was no vulgar goal to step in in the power vacuum. all the replacement High Goals just blew over. Then enraged conflict was all that remained. But it wasn't quite the quick Great Apocalyptic Battle you needed. And so here we are.

I don't know. I could ask people why do you live? What do you live for? What do you get out of life? What makes it worth it? What do you like about living?

But the answer will be their thousand little somethings. They are caught up in human life. It is the water they swim in the air they breathe. There is no need to think, reason, justify. The best advice they could give would be to find my own little things. That I can't or won't do. And so that's what human life is. Biological life really. Maybe none of this is cosmic. Maybe this is all limited to America. Human nature sounds an awful lot like Roissy's beloved American Spirit. Well maybe, maybe not. But if I'm going to be stuck with it the rest of my life it might as well be cosmic and eternal. It is for me.

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[Carrie got nominated for Prom Queen and WON!](#)

June 9, 2010 by [Mopenhauer](#)

| [Edit](#)

Perhaps I'm in over my head to even be examining male female relations. I mean I'm so far below it is

like me feeling sorry for Steve Jobs because he got used and abused by Bill Gates. Maybe so. But waaay out of my league. And thats the thing. Alphas, betas, and females are all so above me, that I couldn't possibly understand. But I'm so deluded by the negative attention I got by being a freak-show in JRHS that I really believe I'm in the big leagues. Heck even back then I knew that girls were only chasing me as a cruel joke. And I was ok with it. Because I had come out of the miserable elementary school years, being a car-wreck was just fine with me. And I should have stayed ok with it. The desire to be taken seriously had led only to disaster.

I'm a friendless loser. I have no friends male or female. So what the hell am I doing even talking about what they do up there? There maybe cruelty up there. But your not even qualified to experience that level of cruelty. You actually tried a PUA mission when you were considering making peace. Why not make some actual friends first before even thinking about a girlfriend?

On that your dad is right. Nothing in your ideology said you can't have friends. Although it did provide justification to be lazy about it during the "good days" of HS and JRHS. Well you had the illusion not of friendship but of popularity... even celebrity. And

that was good enough for you. Phony delusional celebrity beats real friendship. Having some actual friends in HS would have been a rise in real terms but a fall in your fantasy-world. Ok there were SOME objective signs. But hey Carrie got nominated for Prom Queen and WON! So I guess Carrie is more popular than you.



Lets face it, my dad saw me during my so-called finest moments. Yet he still thinks I'm a friendless loser. So I guess I am and always have been.

Well maybe it is true. Maybe I'm indeed unfit for human relations. I mean if all sociability is about power, hierarchy, dominance, maybe I'm just unfit for human life. Theres no reason to hate over it. But I need to accept that I'm just not going to be able to survive.

There is no need to resort to good and evil. Lets just say that your unsuited for the types of social structures that humans build.

Well if thats a fact then there is just no place to go from here. You can do the “sane” thing and accept humanity for what it is, and accept your low status role at the bottom of the hierarchy. I think its clear that you refuse to do that.

Well if your going to go all evopsych on me, the main point of stone-age life was not power or sex but FOOD. And you do enjoy food. Despite all your attempts to convince yourself into anorexia. So you could just enjoy the highest stone-age pleasure. Devote yourself to enjoying good food. But no. Food is just as much an enemy as sex. What kind of stone-age brain do you have? Hating both food and sex? Well, no. I have a natural desire for both. Thats the evopsych id. I guess my blank-slate SSSM Superego Nurture spent the last decades mounting a campaign of suppression against it.

Well maybe the reason girls chased you was because of their stone-age brain. Any stone-age male able to hold the attention of all the other males with his stories would most likely be dominant. So while in 21st century JRHS its just you telling psychotic dirty stories at the lunch-table in the Savannah it would be

the elder hunter telling of the hunt around the campfire.

IDK I guess ideology did this to you. I mean if you had just accepted the goals that nature/society set for you, your talents might have gotten you a moderate degree of success. But noooo you had to challenge the entire paradigm and refuse to play at all. If there was any reality whatsoever to JRHS than your not terrible at the game. You got rusty and didn't know how to start at the bottom again in college. That and the inner conflict about even playing the game at all. Like Qing China you were lost in the real and imagined glories of your past, forced to fight against modernized powers while fighting a civil war at home over whether or not you should even modernize to begin with. You had your own arguments about reform and opening up to the West. And your goal was the same as the Manchus to modernize without westernizing. And like them you ultimately failed. You wanted the hardware (muscles) but not the software (culture). And now your watching the Russo-Japanese war from the sidelines as the alphas, betas and feds battle it out. Your not even a power. SO yeah I think that historical analogy works pretty well on you. This is your Century of Humiliation. China eventually did get out of the muck. But not under the Qing. And there was a price

to be paid- Gossip Girl is now the most popular show in China. History is not going to stop for you. You now think you know what the correct course would have been in JRHS, HS, college, but your entirely lost on what to do NOW. On the verge of finishing college and entering the job market, you have no idea what to do. Or more importantly if you WANT to do. So much wasted time. The entire time since I graduated high school has been a waste. And the entire last year I have just been withering away in my parents' basement. I might very well have deteriorated beyond the point of no return.

What a joke| The whole point of isolation was to free yourself from the cruelty of the world. But all you do is read the most vicious blogs. So it is actually worse than when you lived in the real world. Why don't you stick to abstract metaphysics?

Well it hasn't been a complete loss. I think I understand life and human behavior now better than ever before. I've come so far from the days when I thought all the world needed was New England Town Meetings. Both in the sense that just having everyone get together to talk and vote, is not the be all end all to solving all the world's problems. But on a deeper level understanding that that is in fact a very small part of people's life. And to an extent what I was

looking for in “democracy” is in fact an abstraction of human society. And I was too blind to the social structure of small groups. Of the family. Perhaps I was wiser in HS when I knew the power of analogy. Better to concern oneself with the little Republic of school or the little Kingdom of work rather than the Big Republic. Use analogies and lessons from the Big Republic, but have actual influence on the Little.

As a boy you liked two things. Military and democracy. Male hierarchies and chain of command obviously duplicates the army structure. While female smaller discussion groups are a version of the town meeting. There is value to both. And all the careers you considered were very masculine with strict hierarchies. And even for the “good cause” you believe in tight organization. After all loose democracy can descend into individualism. Perhaps because as a youth you saw value only in masculine activities, even though you weren’t really good at them, and were disdainful of anything feminine you came to romanticize what you had missed out on. The town meeting. Which is the natural female social structure. Or maybe this is all just BS pop-sociology. I mean I didn’t really notice females being so egalitarian or males being so hierarchical as kids. I actually got bullied by girls. Certainly in HS there seemed to be more hierarchy and status

consciousness among females than relatively egalitarian males. Even the football team, where you would expect the most hierarchy was relatively egalitarian. And in the semi-military organizations you did participate in, females were more successful in rising through the hierarchy chain of command than you or your male buddies. In class discussions you resented the females who dominated them. So I just don't know if pop sociology works for HS. You were more isolated in college. But even there I think the general trend still held. Truth is I've never really gotten to observe female social structures. Maybe they are super-democratic and egalitarian. All I can say is that from my personal experience IDK if I saw females being egalitarian and males being hierarchical. Males will naturally dominate any public discussion and females naturally bow down to male leadership? I definitely did NOT see that in my life. If anything the males get quiet and let the females talk. Females fear challenging male ideas in public? I remember having my thesis torn apart in freshman english. So you know all this ain't true. At least not in your life. Yet you let yourself get depressed by it?

You seem to equate sexual debauchery with female submission. Since we live in the age of Gomorrah, you assume it means females are being passed around

like a bunch of rape-slaves. And you read hard-PUA to “prove” it. Really you have no idea. It may or may not be true. You’re so far away from the male-female social scene, that who knows?

But if pop-evopsych is so wrong about male-female social dynamics then is it not possible it’s wrong about sexual dynamics too? You have SOME experience of male-female social dynamics, and the little empirical evidence you have proves it wrong. But you have no idea whatsoever what sexual relations between the sexes are. So you assume it all must be true. If you’re so gullible about theories you have evidence against, you’ll believe anything you have no evidence for.

You believe things because EVERYBODY on the internet believes it? The entire internet can’t be wrong right? I mean it’s a general poll of the population right? Even if the internet were wrong, reality would drive out the bad ideas in the e-free market of ideas. Right? How can bad ideas survive on the internet? Sure some internet ideas are controversial. But if EVERYBODY believes it, it must be true in the real world. All good points. Let me give my rebuttal- RON PAUL.

We used to have arguments about whether or not and how to recover. Now we’ve basically resigned

ourselves to your doom. But I think you should at least have your reasons straight on WHY your doomed.

Alright this society is very “decadent”. Your a Puritan. Thats what it comes down to. Your not religious. So why are you a Puritan? Who specifically is harmed by decadence? Do you have proof they are harmed? Is it truly impossible for the victims to be helped out? Do the victims even consider themselves victims? If not, why not?

Also a quick glance of facebook. EVERY SINGLE ONE of the girls you found attractive in high school is in a long-term relationship with what PUAs would call a nice guy beta male. Look at their disgustingly sweet poochie-poochs. They never did and still don’t need you to save them. The poor damsels in distress? No, poor you!

If you want to be doomed be doomed. But at least be doomed over correct information.

Well look this is a hard-partying, sex-crazed, booze-filled, raunchy, cynical, hedonistic, materialistic, fun-loving age. No denying that. And if those values are just in too much conflict with your own. Then I guess we just have to accept that. You just don’t think

humans should live that way. And you don't want to live with ones who do.

You were kind of ok with it in HS when it wasn't so in your face and you could be willfully blind to it. And it'll be like HS again once you start working. I don't think Frat U morals are so much worse than HS. You were just forced to look at it is all. Plus you knew kids in HS as people. So you might be turned off by their hedonism, but you knew other redeeming aspects of them. You never really gave college kids a chance. To that extent it was personal. You only knew them at their worst.

So IDK maybe you just are too far gone to recover. Well why did you willfully collapse to begin with? I was sickened by the society I saw around me. Its true my 2nd college wasn't as bad. But I was really turned off by the prospect of having to obey a boss simply to have the cash to survive in a society I hated. As I got close to graduation I had to make a choice. Is life worth it? Are you willing to take action to survive in THIS world. Are there things you like about life? My answer was a definite NO. As life is right now, there is nothing I like about it. And I'm certainly not willing to work and obey to continue it. And the rest as they say is history.

And thats how we got here. Nearly a year hiding and crying in the basement. While reading the most vicious blogs, so much for a quarantine from evil.

I used to ask how do I convince my dad not to throw me out? Now I figure its best things are going to come to a head. I'm glad theres a deadline and I'm not going to challenge it.

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Working for Cthulhu: What does it mean to have a boss?

June 4, 2010 by [Mopenhauer](#)

| [Edit](#)



What does it mean to have a boss? Conservatives and libertarians often complain about Lord Acton's axiom that power corrupts. And yet there is a certain authoritarianism to their libertarianism. It is often precisely in the roles where the state intervenes to hinder the absoluteness of the power of the boss or male or parent that they complain more bitterly. Now it is true that the boss relation is voluntary. But no

more than a totalitarian state that allows emigration is. Thus a liberal democratic state that allows emigration, actually provides more voluntariness than the property relation in the sense that there is the “America love it or leave it” line. If you don’t like America find a country you do like. And if there is none, well that’s not America’s fault anymore than unemployment is the boss’ fault. But there are also institutions of rights and representation that bosses have no obligation to provide. But even to the extent that working for the boss is not authoritarian but indeed a free voluntary mutual exchange of value. A trade. I don’t think our evopsych stone-aged brains are equipped to understand that. Both the boss and his underlings see a relationship between the alpha male and those that must submit to him.

So yes. I have to admit the idea of submitting to someone whose orders, and whims are my command, to serve at the pleasure of another. To depend on another. It is a hateful idea to me. I’ve only worked seasonal and part-time jobs up to now. And by in large my bosses have been nice fellows. But it is the idea of unchecked human power that scares me.

Larry Arnhart’s Darwinian Conservatism triumphs reverse dominance hierarchy found in monogamy and constitutional republicanism. He recognizes the tendency of primates to come under the domination

of one brutish alpha male. And thats what I see in working for a boss. I think what makes American hierarchy different from traditional Asian and European hierarchies is that there is no sense of reciprocity. While company loyalty is expected there is no illusion that the company is a family. This is the American age in which the American becomes the universal.

I guess I just don't see what I'd get out of working. Other than life. But life what? Life in 2010 America and everything that comes with it. What good is there in life? I guess the longer I stay away from humanity the more "objective" I become which is a bad thing. It all seems so cruel from the outside, so natural from the inside. IDK from the outside human life just seems brutish and stupid to me. I guess thats why its so dangerous to ever pull out to begin with.

Well I guess that is the biggest obstacle to simply finding a "niche". Sure I could find a small minority of good folks who share my values and only associate with them. But I'm dependent. I need the boss for to survive.

So where do I go from here? I should know. Its awfully simple. Perhaps it is just the biology in me. Reason makes it very clear. I'm fundamentally at odds with the values of this society. That need not be

fatal. I don't need to rule the world. I could have a "niche". Although niche is too small. To me that sounds like answering the wickedness of the world by having stamp-collecting as a hobby. So I think there has to be a fundamental separation from society like the Monks, Shakers, Amish, Hippie communes etc. IDK I seem to be born in a time when people, especially young people are fundamentally ok with the nature of the world. If theres any people to complain it is always the college campuses. And they seem most content of all. Their the ones who drove me to insanity. What a sad time, where the children mock the idealism of their fathers. The young scold the old for being dreamers with heads in the clouds. While I happen to be an atheist in this Zeitgeist, I suppose my personality naturally inclines me to the Priesthood. In any traditional society that would probaly have been my calling. It combines philosophy, rhetoric, oratory, social work, with Shamanistic contact with the Other World. It is my natural disposition. And for most of human history the Shaman had a natural role in the division of labor. So perhaps I am not alien to the world, just this historical era. Well thats the problem with blindness by ideology, its hard to see just what is eternal and what historic.

On the one hand I am shut up the undeniable material superiority of this era. And yet its not all in my head. As I study the worldviews of past ages there IS a real difference. And as bad as those ages may have been to live in as a serf, on a deep level I'm more comfortable and at home with them.

What of Nozick's libertarian panarchy? Everyone can voluntarily get together and make their own utopia. Is the entire world population content living under US libertarianism? I guess it seems so. You don't even see a significant minority trying their own thing. Or is it all brute power? But power is its' own truth. Panocracy would be a direct democracy in which the entire population WAS the state. Panarchy is a libertarian state in which people can freely find their own utopia. All states can coexist within the minarchy. Americanism is the closest you can get to minarchism in the real world. You can't blame the real world for not perfectly matching ideology.

I definitely did pay too much attention to male-female issues after college. Well that was the natural direction to go in to have a more sophisticated knowledge of "debauchery". IDK its so impersonal to me. It sounds so horrible in the written word. If the world really is that awful, I know I would commit suicide if born female. But maybe the fact that

women can endure what as a male I would consider an unbearable humiliation and indignity proves their point. Maybe Aristotle is right and not committing suicide when treated sub-humanly is proof of being subhuman. But I mean maybe life just seems awful from the outside and from the inside its just life. OR maybe I should accept that I gambled everything on Destiny, and hanging around earth after that- I'm just a living ghost.

I just need to accept where my road is leading. What a shame. But I suppose it works out for everybody. Thats just the nature of this existence. Theres no need for me to oppose or hate it. Its just a mistake for someone of my temperment to exist is all. And maybe its good its dog eat dog. Perhaps compassion would be wasted on me. If I'm not meant to exist, if my consciousness opposes life, what favor does society do in feeding me? Since society doesn't provide, my parents provide the American welfare state for me. Unlike W.Europe America believes in family values and makes the family its own welfare state. SO thats basically what I'm doing now. Leeching off the US welfare state- my family. Thats where compassion comes from in USA – kinship. But even that has limits in USA. So I'll be out on my butt come August. But it has been almost a year of leeching. Is it so great? Is it really compassion to

keep someone who doesn't belong? I may be cut off from society but even alone I'm still tormented by the nature of existence. Maybe survival of the fittest has a point. I'm unfit to exist in the worst possible way. My consciousness is fundamentally against the nature of life. That is far worse a defect than any mental or physical flaw. So I guess all this babbling is just my selfish gene's fear of failure. And yet it must fail. Somewhere in its programming for consciousness my selfish gene programmed its own grave digger. Well it's not like I'd be able to survive on my own. I couldn't be a hunter-gatherer or farmer. So I need society. And yet I'm at odds with this society.

Just let humanity be humanity. They're just apes out of the jungle you know. Don't expect or ask too much of them. If you can't live with them, can't live without them. Well, then you can't live. He who does not work, neither shall he eat. Pity, there were some things I liked about Man.

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It does not matter whether evopsych is “objectively” true or not

June 2, 2010 by [Mopenhauer](#)

| [Edit](#)

It does not matter whether evopsych is “objectively” true or not. It is the official state ideology of the USA, which rules the world. Power makes its own truth. I see no seeds of change within the next half century, so if I’m going to live under this Truth, then its true enough for me.

I certainly am not free of the same sexual drive to dominate, hurt, and humiliate that drives all males. It may in fact be true that by natural sex drive is *slightly* less strong than average, but I don't even know for certain if even that is true. My sexual impulse has been under an intense campaign of repression by the superego. I've also launched intense campaigns against food. Those have been less successful. But obviously it is far easier to convince food to be eaten than girls. Well most of the "Girls" I "liked" from elementary school to high school have come externally. Others told me I liked her, and I simply accepted that I did.

Ok I guess I always held a Puritanical belief that male sexuality was demonic. But I also viewed women as potential seductresses and temptresses. The whore of babylon. I didn't see Paris Hilton as a victim. But that was somewhat in the background till college. Honestly the biggest propaganda against male sexuality, is the supposedly pro-male machismo of PUA and evopsych and the whole men's rights movements.

They provide a far more frightful caricature of masculinity than any radical feminist propaganda ever could.

In my youth I certainly lived by my own set of masculine martial virtues. The White Knight over the James Bond. The hero who is not superhuman and asexual, who has the same desires of any man, but suppresses them for a higher cause.

Its not about me personally. If kindness led to success with women, and I was a lifelong virgin, I would be fine with that. But sexual competition is about which male can demonstrate the most cruelty, brutality and sadism. And I have to live in a world like that. Thats what I can't deal with.

As I said in my OP, even someone with no investments, can have their life ruined by a stock market crash.

Is my post misogynist? From my perspective it makes women look like Chamberlains and men like Hitlers. So if I do hate women, the reason I hate them is because they don't hate men.

IDK the longer I stay away from humanity, the more I feel its pointless to even dialogue with them since their minds are crafted by the cruelty and brutality of natural selection. I don't think humans can even comprehend any ideas that are harmful to the survival of the selfish gene.

Isn't "confidence" just a demonstration of the individualistic drive to dominate? Its not about my personal life. I can't live in a world driven by cruelty, and domination. Frankly I don't know why humans were willing to survive as serfs and slave for so many centuries. What the heck is so precious about breathing? I don't get humanity at all, and the longer I stay away the more insane they seem. The only thing keeping me alive is the mercy of my parents. This is because I carry their genes and are their hope of immortality. They have a genetic interest in me. And even with self-interest calling for unconditional support for me, they're still going to throw me out in August. While the US has shed most of its Protestant prudery and now loves having a raunchy wild good time, it still has the old Calvinist hatred of idlers, and the smallest welfare state in the advanced world. So I'll probably starve on the streets once my folks are ready. So no my heart is not warmed by the compassion humanity has shown me.

I hate my parents for bringing me into this hellish world. It is illogical for genes that hate existence to continue to reproduce. So existence will weed out its enemies. So be it.

Why have people put up with life? Whats the point of working to survive?

As a student of history, I just can't understand why people put up with life. The world painted by evolutionary psychology is just brutal. Women are just rape slave, toys, and playthings for men to enjoy. But its not much better as a man, since while your sister and daughter might be raped and enslaved, you would just be killed off.

What is the life of man? A brutal struggle of existence against both nature and man. What was the point of the slave and serf, working backbreaking labor 16 hours a day for some brutal lord who rapes his daughters? Can you really say that the serf or factory-worker made the right choice in living such a brutish existence? Why shouldn't he have just committed suicide?

What makes human life so valuable that life is worth preserving for its own sake? Or is it just that we are programmed to survive by our selfish genes? And that our individual happiness means nothing to the gene who "wins" as long as it reproduces.

If I was a religious man, I guess I would be a monk, and just endure the trials of life, till this hell was over. But what kind of God would make a world like this? I would have to be a Gnostic and believe that whomever created this hellish world was not benign.

I realize that things are somewhat better now. But humanity is driven by the same cruel Darwinian biological nature. I mean how do you deal with man, when you know how insanely evil he is?

These thoughts have destroyed my life. I'm practically catatonic. I can't get out of bed or go to school or get a job. I just don't get why any rational being would put up with the hell that is life. What possible pleasure could inspire it? Sexual pleasure? Love for wife or children? Both the vulgar lust and higher "love" are just the selfish gene playing you as a fool.

If after all these centuries, and so much material progress man's ethics remains at the same level, perhaps even declining, then I see no reason that this generation is suddenly going to get it. If anything my generation seems to be the most comfortable with the human condition and rather cynical. So I certainly don't expect some moral amelioration of the human condition to come out of Generation Y. So if we are stuck with the world, culture, and ethos of the present, what good life can one live other than gouging oneself on biological pleasure?

Maybe I'm too harsh on humanity seeing them as ideas and spirits rather than gene machines. So I won't hate or condemn them anymore than I would a wolf

or a hog. But I certainly can't live among them. So what's to become of me?

I don't pleasure in anything biological.

Fun and power don't appeal to me. It is true the dog eat dog ethos is antithetical to my beliefs. But it seems so entrenched and unshakeable that it might as well be objectively true. The only point of life is to be the strongest ape on top of a mountain of skulls.

When I was younger I was more driven by ambition. And the better world I could create was perhaps only a figleaf for naked ambition. But slowly that seed grew until the cause mattered.

Well anyway once I got to see the world as it was, the ideology that underlay it, and the hopelessness of changing it, I fell into deep despair. Life in a world like this is truly pointless and worse than meaningless. None of its joys have any appeal to me. There is no such thing as individualism. Everyone must accept the dominant ideology of the times. You're only deluding yourself if you think you're a special unique individual. There is nothing more conformist than individuality.

I don't care about free will. There is nothing glorious about free will. Other than natural disasters every act of evil comes from supposed free will. It makes no

difference whether actions are determined by genes. The problem is what actions are determined. Sadism, evil, brutality, domination, cruelty. No rational being can coexist with humans. Your genes have to do all the work, instincts or your sunk. There is no greater curse than to be able to think and feel, but not be driven by genetic instinct in a world like this. The world as it is has nothing to offer me but torture. Simply coexisting with humanity is driving me to madness.

Your apologia for humanity bears no resemblance to the beasts that actually exists. I don't see humans trying to do good and trying to help each other. Humans are incapable of love. That is not the spirit of our age. Your coming from another planet. thats not the humanity I know. I have nothing in common with humanity. This does not make me superior. As far as survival of the fittest is concerned I'm clearly unfit to exist in this world.

How dare my parents disturb my eternity of peaceful nonexistence and throw me into the hell of life! Why would I feel any gratitude for the worst crime committed against me? Birth!

What is my decision? I quit school and job. And for nearly a year now, I've been leeching off my parents in the basement with no human contact. In August

they'll throw me onto the streets and I'll starve. That's my choice. It simply can not coexist with the vampires that make up humanity. We can not live together in peace.

Well if being a nihilist means to "covet power and comfort" and make use of other humans. That is what humanity is already doing. IF they are also hypocritical, why hypocrisy is just another pleasure to be enjoyed. So if that is nihilism, then my problem is that all humans are nihilist, and I'm the only deluded soul left on the planet.

I'm a nihilist in the literal sense. I think Nothing is better than existence. It would be better if the whole universe had never existed, better to never be born. Emptiness is better than something. I'm sick of the whole struggle of life. The dog eat dog world. But for a nihilism of that sort it really is no comfort to play man's game for power and try to get ahead.

Nietzsche mind you hate nihilists. He thought that was what Europe was coming to and spent his life trying to stop it. Nihilism to Nietzsche certainly did not mean the amoral superman above regular humanity. No it was everything he was against. Real nihilism is Schopenhauer's despair at world. It is a pessimistic nothingness. It is the denial of life, not its' embrace. The Christians and Buddhists who

denied the will and flesh the good things of life.
Those were the ultimate Nihilists for Nietzsche.

What does nihilism really mean? Having a
Mr. Rogers morality in a world that won't stand for it.

The only thing humans are "trying" to do is to find
some poor sap below them to unleash their sadistic
drive for domination on.

As for leeching. The only ones who will let me leech
off them is my parents. And even with their selfish
gene's reproductive success tied to me, even they are
at the end of their rope. Society won't let you leech
off it, so that's not a problem.

Don't you know what the human race actually is? All
the human race has is a will to survive under the
worst conditions. Why should I be impressed by that?
What is so impressive about brute survival?

Well it beats working for a boss who has absolute
control over your life. Since most states have
employment at-will and we're in the middle of a
contraction, the boss will unleash his natural alpha
male drive to dominate on any employees hanging
over the power to fire me at his whim. If you can't
work for a boss, you can't eat. Cannibals all.

What is the difference between the “herd” that is Darwinianly programmed to enjoy sex and power, and a “existential nihilist” master who coincidentally desires and pursues the exact same things the herd wants anyway?

Humanity is already designed to grab life by its balls. To the extent that they don't consciously embrace pure evopsych, is because hypocrisy provides pleasures of its own. So if everyone else is already doing that, I don't see how one somehow becomes above the herd, by doing exactly what the herd is doing. If the “herd” does delude itself it is only because illusions confer a competitive advantage over facing the cold hard truth. If one is to play the game of life, a few illusions can only help. They evolved for a reason. BF Skinner bragged that he had trained pigeons to be superstitious and knock on wood through his conditioning. But the pigeon's superstition that he would get food when he knocked on wood, was far more rational and scientific than the superstitions that man makes up for himself. Man is the most deluded of animals. Animals are scientific materialists although they make empirical errors when they see a twig blowing in the wind and think it is alive. But only man will make gods out of the twigs, wind, and thunder. Man is more “wrong” than

the squirrel who flinches at the thunder, and yet man's errors are evolved to serve him well.

So the nihilist answer is just the human answer. Man's drive to dominate is so powerful that he will accept 1000 people dominating him so long as he has 1 below him that he can unleash his sadism.

I guess I just need to accept there is just such a wide gulf between me and humanity, and that there is no hope for dialogue.

I am not trying to rise above the herd. I was referring to the foolish idea that certain "nihilists" have that, they realize life is meaningless and that makes them enjoy life more. In fact the herd with its delusions are better equipped for life than those aspiring Nietzsches.

As for me I let the majority define my reality. Is it really the majority or simply what the elite defines for the majority? It makes no difference. What matters is what the majority believes not what causes the belief.

Am I better than humanity? Only morally. Yes, yes how arrogant of me. Morality is subjective and meaningless. There is no such thing as good and evil. Well I guess so. So from my abstract morality I am better than humanity, though that better is worthless.

And that better means I'm fundamentally unfit to exist. Is that arrogance? To admit that I am fundamentally unqualified to play the game of life?

Am I better than everyone else? In the one way that is meaningful to me, but it is meaningless in a Darwinian world.

Well there are some great men from history. A few good few still alive today. But their numbers are so dwindling, hope so bleak that it is pointless. There are countless, well maybe not countless, but loads of heroes greater than me from history. There certainly are a few even today. I'm not better than them. Just more pessimistic realistic. I don't want to be right. I hope that I am the fool, and they are the realists. But from my perspective, all good is doomed. That doesn't make me better. It makes me more accurate. I wish not accurate. But anyway good is so whipped in the world, that why bother with a few malcontent statistical anomalies? Good is thoroughly broken and defeated.

For me if your course of action are basically the same as any other evopsych driven creature, but you have the ability to laugh in your head "heh,heh, this is all no big deal, its stupid, I'm above all these foolish muggles". That to me is worth nothing. Even in its Stoic higher form of believing the body is in chains,

but the mind is free. I mean I understand that position. But I've come to assign a low value to mental states next to material reality. For you the ability to know that you are fundamentally different from others doing the exact same thing changes your circumstances. I disagree but its a legitimate position.

You believe that which is closer to nature is on a fundamental level more "real" than human constructions. I consider human constructions "higher" and just as "real" precisely because they are conscious as opposed to unconscious matter. I value the spiritual over the material, if the spiritual is understood to be nothing more than the output of highly organized matter.

You see life as a game that you take less seriously than the other players. Well if one takes that too an extreme one becomes nothing but a slacker. Or me, doing nothing at all. So even that has to be moderated. But even a moderate cynicism is only a partial advantage. Those who take life deadly seriously and believe that God or saving the world is in their hands, can often play the game of life far better. To go back to your game metaphor. Sure sometimes taking a game too seriously makes one choke. But often its the fellow in the cold sweat and intensity who wins it. Now you can try and fake it for

self-interest, but I think the whole point is it can't be faked. Or at least not consciously and deliberately. Hypocrisy has its merits, but I don't think most hypocrites coldly calculate it. So I guess there is a trade-off between slave and master morality. There are advantages and defects to both. But most masters, find it best to cloak themselves in slave morality, and to cloak yourself best, you got to believe it a little. But then again, I don't really know. I mean I look around 2010 USA and I say that just about everyone follows your "Existential nihilist" philosophy. Their just as cynical as you, but they don't think its a big deal.

But at the most basic level sex and power appeal to you. I don't really have any strong desire for either. I would have to convince myself, well listen son, you live in 2010 USA, and in America everything comes down to sexual prowess. Thus your concrete as opposed to abstract duty is to pursue sexual conquests. But if you have to be dragged into pleasure kicking and screaming. Your probably not going to enjoy it.

But I mean how does the typical individual think? "I'd like to be a good person, but its a dog eat dog world and I need to get by." And EVERYONE thinks

they are a special, unique, snowflake with a great destiny.

Its really ironic. I mean I'm more on the side of conformist democracy yet I am behaving like an individual. And your more on the side of individualism yet you've decided to embrace the historical age. I guess I should be doing what your doing, and you ought to be doing what I'm doing. If we really believed what we said, we'd be on opposite courses.

Well you claim your also depressed by the human condition. So you must realize that being "immoral" will give you no special advantages, no one plays by the rules anyway.



But then isn't that the problem of the whole "tragic sense of life" that comes out of Pinker, Sowell and Tucker Max? The solution to life being tragic is to heap yet more tragedies upon the suffering world.

If everything comes down to the level of success in the world, one would be hard-pressed to name any successful nihilists. ideology is powerful stuff and its power comes precisely from NOT "recognize and admit that there is no ultimate truth behind it and all it offers is a potential social or emotional advantage."

IDK, I've completely withdrawn from humanity for a while now. Grown too detached. So perhaps I am judging all this as too much of an outsider at this point. The most basic human drives have to be explained to me now. I don't even understand why humans want to survive and mate. So if I don't even get that, I guess theres no point of bothering with the rest.

So yeah I'm aint the point where I would ask humanity "well, why do you like sex? why do you like living better than dying?" Maybe humanity can't answer those questions and maybe its not their fault they can't. Maybe its my fault for even having to ask something so basic.

I suppose the choice is to accept what life is and the supposed good things it has to offer. And thats what everyone does. I don't like the good things life has to offer. They come at too high a price. And I guess I'm going to be weeded out of existence for it. I guess that answers my question. Why doesn't anyone else in the world think like me? Because the human mind is shaped to enjoy this world not reject it. Thus anyone who did feel like me would have their genes weeded out of existence. I'm a mutation and a very maladaptive one. And I guess I'll be weeded out just

like the tiny few who may have come before me and may come after.

I guess what I really want to know is there any way I can make peace with the world?

I don't want to accept that the answer is no. But I guess it is. I mean I am the opposite of this world. My genes are completely unfit to survive. I'm going to be weeded out and theres no escaping that. I'm what the Nazis would call life unworthy of life.

I think my abstract morality is superior to the lives humans actually live. I admit that in a world that rewards evil, such morality is worse than useless and can only lead to my doom.

So what you saying is once I'm too busy trying to survive, I'll forget that theres no reason to survive. Point taken. And maybe that answers my question. Maybe slaves and serfs are too busy farming to realize their lives are worse than death.

My parents are basically providing me with welfare. They have no reason to. I have no power over them. They just don't want to see their genetic investment go down the tubes. They are more willing to work for my life, than I am. They are more biological than me. Is it wrong of me to use them? Considering that they forced me to be born, a year of leeching is the

LEAST they could provide me. If they had just aborted me, they wouldn't have had to spend a cent on me.

Look I've been away from humanity nearly a year now. Talking to no one but abstract metaphysics. I look at humanity completely as an outsider and objectively. The picture isn't pretty.

As for girls. Well I never really tried. This isn't personal. If girls reward evil that hits me much harder than just poor me not getting a date. Girls used to chase me before college. The me you see before you, is very different from pre-college me. A whole different character. In JRHS and HS. I played football and other HS sports. I was nominated for homecoming king. Girls used to literally chase me. They found me very funny. I never asked them out or anything because it was against my ideal of the noble man. He's suppose to be above things like that. Also I wasn't sure if they really liked me, or were just joking around. I don't have much to complain about girls in JRHS or HS. They were very nice to me, nicer than I deserved. And even if they were just pretending to like me, they don't do that to everyone. And I value humor and comedy, and believe it is good that they were pretending to like me in order to

be comical. Since I thought they were just joking, I was very rude to any girl who said she liked me.

Well I advocate the exact opposite position. Although in this insane world love is impossible. Although what exactly is love? Love that is tied to sex is just eros. Certainly there is much to be said about Platonic Love. Although Platonic love is much more powerful than its current watery meaning of friends who don't have sex. It means so much more than that. Plato says you can see the seed of that higher love even in vulgar sexual eros. To be honest I don't see it. But maybe in the imaginary erotic love that poetry is written about, the seed can be seen. But honestly in the world that actually exists I can only see cruelty, sadism and domination in anything the least bit sexual.

What did you find misogynistic about my last paragraph? Well yes it is true that in my younger days I did consider romantic distractions a sign of weak character. The man entirely immune from the charms of women, was my ideal man. I regarded girls as temptresses to be resisted and virgins to be protected. And I took pleasure from the fact that at least in public, it looked like a lot of girls liked me, and yet I was entirely unmoved by that. That good looking, popular girls were saying they liked me, and

I was completely above that. How real was it? Not sure. But at the time I considered it a great demonstration of my nobility of character. And I considered being rude to attractive girls a way of showing that I was incorruptible. But on the other hand I guess I wasn't so nice to ugly girls either. I considered myself a noble knight against the great whore of babylon. Did I plan on remaining a lifelong virgin? Well perhaps I felt that once the great task was done, and I had completed a lifetime of duty, I would receive a bride as my prize. I wasn't clear on that. I suppose as a youth I held somewhat misogynistic views like I thought the role of women was to handle the homefront while the men waged war. And I wouldn't read books by women. But in someways those were progressive ideas. Since basically I was saying women should run the entire nation during wartime. Those were youthful ideas. I regret that my prejudice against female authors lasted fairly late. Even I could not entirely escape the culture of 21st century America. It takes time for consciousness to grow. Can I be blamed for reflecting the ideology of the place and time I lived in? Well I was still a developing character. I had simple military virtues and a complete faith in my star of destiny. Well I still hold to that. An ideal man should be entirely free of sexuality. If that is impossible in this world so much the worse for the world.

The biggest misogynists are incredibly sexually driven. So I don't see how you link incorruptibility to misogyny.

Well while the prototypical anti-bully, I certainly had a great deal of confidence in myself in JRHS and HS due to my complete faith in my destiny. I believed in myself as though I was my own religion. I had been shy and quiet in elementary school but had a chance to totally reinvent myself as a new character for JRHS. I was wacky, crazy, psychotic, idiotic, moronic, brazen and insane. And I quickly had popular, attractive girls literally chasing me. I was ready taken by it at the time. And still remember it fondly. Although both then and now, I was pretty sure they were just pretending to like me to be hilarious.

Then when I played HS football, the cheerleaders used to decorate our lockers and bake cookies for us. I had the chance to meet the girl who did so. This reminded me of Little Nemo in slumberland thanking the princess for the cookies. I was very naturally strong in high school in a brutish sort of way, although I did not possess finesse. There never was a girl I really liked own my own. Usually I would be told that I liked a girl and being a good democratic man, I would accept that I liked her.

While no jock myself, having been a close associate of the jocks of HS, I found the hierarchy based on athletics far more reasonable than the hierarchy of college based on fraternity houses. I was far more willing to submit to the rule of a good quarterback rather than a good beer bonger.

I don't mean to glorify high school at the expense of college. Certainly I had a much better experience in HS than in college. And was much more comfortable with the HS social hierarchy. My point was only that I was more ok with the prestige that quarterbacks enjoyed since it doesn't derive solely from their ability to party. They might party hard, but their status doesn't come from it. It's the difference between hedonism as the reward for skill, and rewarding hedonism as a skill. But then again maybe it is just personal. My HS didn't have try-outs for most sports. And so I got to know the jocks as people. And generally got along with them, and didn't resent them too much. I had my squabbles in my time, and perhaps have only grown fonder in hind-sight. Still as I look back on my JRHS and HS conflicts, I must now say that I was in the wrong much of the time.

But it's true I mostly knew my HS peers entirely from class. So I guess I didn't have to observe their

debauchery first-hand as I did in college. I suppose college is more egalitarian in that manner.

To use the analogy of French history, jocks are like the feudal knights of the middle ages. Yeah they rape and pillage, but they are glorious, chivalrous, warriors of Christendom. Richard the Lionheart. The frat boys are like the French aristocracy of Versailles, lazy, partying, debauched, snooty, petty, etc. So they are both systems of hierarchy, unearned really. But the Knight certainly gives more of the illusion of nobility than a Marquis.

But I mean you can join the football team for only the athletics. There is no “good side” of fraternities. So I would never think of joining or associating with them. So its true that frat boys were caricatures from a distance from me, while the HS jocks were guys I actually knew. So I was much more comfortable with the football players and cheerleaders of my HS over the frat boys and sorority girls of college. But then again my HS was no hometown US A school, and somewhat intellectual, bohemian and cosmopolitan. While my college was indeed Mainstreet USA, Frat U. I was pretty hard on my HS at times, when I actually had to deal with em, but we eventually made peace. There never was a detente and opening up in college. College was a pretty apocalyptic experience

for me. It was like watching an end of the world orgy in Babylon. The rest of the evopsych and pessimism followed from that experience. But its not like its limited to college. I mean thats what youth culture is. And if I missed it in HS, I guess I was willfully blind. Or deluded into thinking this will pass soon.

When I was younger I did indeed aspire to reach that model. I'm not claiming I was perfect, but I did my best to live up to those high standards. I'm the closest person I met to my ideal. This is not a tribute to myself, but a lament to the state of the world. I'm certainly flawed, so it is a shame that in all my years I never met anyone better than a wretch like me. It was in college that the conflict between the ideal and the real became so sharp that it was no longer possible for me to function. But perhaps at times I did take the ascetic virtues too far to the point of monkishness.

Well I suppose in my younger days, I had the martial virtues of the virtuous man being a complete servant of the state. The mind was relatively unimportant, and the physical development of the body was important to me.

Its true that in JRHS and HS, I may have been to sharp in my relations with girls. popular girl even called me anti-girl in 7th grade, and then later she teasingly asked me to marry her and I embarrassed

her by shouting out No. As a boy I regarded girls as temptresses and distractions to what was important in life. I also regarded intellectual activities as distractions. Only developing the body and the martial virtues mattered. I was rather primitive in my ideas about honor and nobility at the time. But one can be expected from a teen boy?

My goal was to make sure that everyone saw in public that attractive popular girls would at least pretend to like me. And then rebuff any advances as proof of my high and noble character. There was a conflict between my desire for comedy and honor. Well anyway if I had told any girls my feelings, then I would have looked very foolish taking seriously their humor. It is quite possible that no girl ever really had any feelings for me, but the important thing was the perception that all the popular ones did. And anyway all the girls I liked as a teen, were not ones I had chosen, but girls that others told me I liked, and I simply accepted it. I was only interested in having the prestige of the illusion that I could have those girls, if I wanted. It was kind of Victorian, in that the ideal gentleman does not go out and pursue, that is beneath him. He is so self-evidently wonderful that they must come to him. It is dishonorable to openly say what you want and go out and get it. You have to do it obliquely and indirectly. And when it is

finely offered to you, you demonstrate great chivalry by publically turning down that which a vulgar man would desire.

Important changes have taken place since then. But its not a complete about face. Many of my old values have become more refined and intellectual.

Well my ideal in JRHS and HS was this: I would have a lot of prestige from being a well known character, funny, strong, and on sports teams. So that the girls would have to come to me, and I would be in a position to be above temptation. Its no use being free of sexuality, unless it is clear to everyone you could have what they desire, but are so elite that you willingly turn it down.

The ideal man needs to possess a certain cold detachment.

As I said I was rather shy and introverted in elementary school. So it was quite a revolution when in my new town, my new qild, crazy, psycho character was able to have every girl in the grade calling me cute, and literally chasing me. But I never could be sure if they really liked me or were just playing around. I would have looked like a fool if I had taken it seriously and it had been a joke. I was suspicious it was a trap. Then a tad of a decline set in,

but I re-emerged later in high school by playing sports and being one of the strongest guys in the grade. Showing emotional attachment to a girl would have been out of character, for the character I was trying to create. My ego was certainly stroked by having female attention, but knowing that unlike my male peers I was above all temptation.

I wasn't against having a relationship forever. But I vaguely figured that once all the great tasks had been done, I would get a fair maiden as a prize to retire from public life with. At time I did have the naive view that girls were a trophy I would receive if I could just benchpress X lbs.

Was I a coward? It is true I never wanted to be put into a position where a girl has the power to reject me. What could I do, I could never be sure whether their affection was just teasing. But I think I've made clear that it was part of a larger picture. I guess at times I took a rather cavalier attitude towards women, but by in large I think it was benign. But I did also feel that in any sexual relation either the male is taking advantage or the female is a seductress.

I'm not the same man today that I was in JRHS and HS. At that time I had unbounded optimism and I practically worshiped my own destiny as a religion.

I suppose the disappearance of all this contributed to my misery in college.

IDK, what do you make of all this?

I don't see how abstaining from pleasure, in order to serve higher causes makes one selfish. It is true that I behaved in an egotistical manner in JRHS and HS at times, seeing everyone else as rivals and put self-interest above all. But this was only because I saw so much importance in my great task, and saw the need for me to be in the right place to do good. Perhaps I cracked too many eggs to make my omelet, and got too caught up in the ends justifying the means.

As I saw it in HS getting caught up in a relationship with a girl would be a very corrupting and distracting enterprise that would distract from higher purposes.

So none of this was done out of ego or selfishness. I am only human. As a young male I certainly enjoyed attention from the opposite sex. But my true pleasure came in being above their charms.

I see now that in some ways I may have erred but I think my general impulse was noble.

Its not like I was "big man on campus" in HS, but I am proud of some of my achievements considering how far I had come. But

I can never be sure how genuine any of it really was. As I said I was more comfortable submitting or at least tolerating the social hierarchy of HS over college.

I don't mean to dwell in the past. But my current situation can't be understood without seeing where I fell from.

What kind of guy sets as his goal, the desire of attracting popular females only to always reject their advances? I think that says something about my character. Even if I never fully reached my goal, doesn't that show you something? That's not what someone interested in pleasure wants. That shows that I was devoted to higher causes and not to myself. But it is meaningless to be free of lust if it is not clear that it is freely chosen in spite of temptation. Most teen guys have fantasies about girls saying yes to them, my fantasy was to say no to girls.

Well it never got so far that I actually hurt any girl. Like I said they were just joking around. If anything they were being what you call "cockteasers" since they were deliberately leading me on just to be cute. But I didn't resent it, because it was ok.

Had it ever come to the point where I turned down a girl who really did have feeling for me. I could see

how that could be hurtful. But it would be a complex situation.

I don't deny that some of my JRHS and HS attitudes could be seen as misogynistic although my heart was in the right place. I saw girls as temptress distractions from the important things in life. But I shouldn't be judged by the past, and I don't think there is any remnant of misogyny in me now.

It is true that my virtues were somewhat ascetic. But the model was more that of a Knight than a Saint. In retrospect they were perhaps severe to an extent unnecessary to serve humanity. I considered myself a great warrior-king. And your right, I was more caught up in my role in the crusade, than the utopia that my banner was for. Well that collapsed and came to nothing.

But worse than that fiasco, was the culture clash between my Neo-Victorian values and the wild hook-up frats gone wild culture of college. And I really hated it from the start.

Incidentally in Wright's book the Moral Animal the founding text of Evopsych, he argues that in many ways evopsych proves that Victorian norms and prejudices are superior to the ethics and beliefs of our own time. Actually I came across PUA and evopsych

while I was still in HS and it didn't depress me at all. I figured I was already using PUA tactics by being rude, playing hard to get, and baiting. And I didn't consider evopsych a big deal. So I suppose I needed to be in a more hopeless mindset to begin with for the poison to really sink in.

Back in HS I guess I had mixed feelings about relations with girls. I mean ideally I would win a girl as a prize, once I reached the appropriate bench press weight. But then be so above it all, that I gracefully turned down my earned trophy. But perhaps part of me wanted to show a bit of fallibility if it ever did come to that.

Well evo-psych generally upholds the Victorian view that sexual intercourse represents a defeat for women and a victory for the man, due to the relative scarcity of eggs to sperm, and female investment in offspring. Thus evo-psychs are strong defenders of the double standard. While Victorians were not as blatant about it, they too had a double standard about male promiscuity. While evo-psych if anything encourages male promiscuity, EO Wilson's R/K selection theory, suggests that those dads who invest in their offspring as opposed to cads who run off, would be more likely to raise more successful children. It is the difference between a sniper shot and machine gun fire. As far as

sexual selection goes, a man who demonstrates that he is equal in everyway to the alpha in masculine virtues, but not promiscuous, would be a good catch for a female, since it would mean a full investment, which is a rare trait in males. Complete asexuality doesn't make sense, but demonstration of asceticism does. As most maladaptive evopsych traits, are adaptive traits taken to its extreme.

As for my youthful goal, I believed that once I had enough power, I could use it to do good in the world.

A good cause is crystal meth to ambition. One pursues self-interest with far more zeal and fire, when one believes it has nothing to do with self. And its also true, that I only started thinking about the good society in detail and not as a vague banner to fight under, after I had already suffered my world-historic defeat.

I think I made it very clear that the only way to demonstrate virtue was for it to be clear to the public that I could be sexually successful but honorably chose not to. So my isolation in college could never be a boon.

I suppose I grew lazy in HS in my senior year still living off the reputation I had earned way back at the start of JRHS. I grew complacent and elitist and

ceased to reach out to the regular folks. Senior year was a comfortable time, when after many trials, I at last retired into the respectability of an elder statesman. I ceased to be an iconoclast. Perhaps too much of this conservative stasis carried over in my character in college, when it was crucial I reinvent myself. Well my warrior career had already been smashed when I started college. So I started college with a mood of catastrophic defeat. And I guess I was somewhat hostile to begin with. I mean no one in college was really bad to me.

It was only completely powerless and having lost all influence and ability to change the world, that I began to explore humanistic ideas in depth.

My life reminds me of the Anabaptists who tried to take Germany by sword and set up a Messianic Kingdom. Only after they had been decisively defeated in battle, did they suddenly discover the virtues of pacifism and non-violence. Lamenting the folly of war.

Well I've been clear from the first post this isn't about my personal sexual success or failure. IF the nature of the world were different, I would be happy to remain a lifelong virgin. I guess I lack that strong biological drive. Or maybe years of suppression have beaten it into submission.

My problem is that in this society what it takes to be sexually successful is that the male has to demonstrate cruelty, brutality, sadism, in order to dominate the female into submission. I am not jealous that I can't do that. I'm distressed of the world and society that comes out of that. Look if the sexual formula was the exact opposite, if it were based on demonstrating kindness, and I played my hand in the sexual free market, and wasn't kind, compassionate, and altruistic enough to get sex, that would be wonderful. As it is I have never put myself in a position where a girl would even have the chance to reject me.

As for HS, I don't know if I was successful or not in reaching my goal. But if I did reach it then it would be clear that I COULD have had sex, but chose not to out of nobility. Well of course high school guys would snicker at it. How could they even conceive of a male voluntarily turning down sex? I can't stop that, all I can do is make myself so prestigious, mainly physically but also in other ways, so that it was undeniably voluntarily.

What is the story of my life? My development was retarded in elementary school, my chance to reinvent myself in JRHS, only partly rectified the problem. I was very happy with my position in JRHS and HS at

times, but it was a sham popularity that took a great deal of self-delusion. Michael Scott from the Office is a good comparison. It was during the later stages of elementary school that my imagination began to turn away from Disney and Superheroes, to the true action heroes of history- the great warrior conquerors. And that played a huge role in my development. I acted as though I was a historical character. There were many negative affects to this. But I think one positive was the huge values put on fitness and athletics, something I was not naturally inclined to. My personal life is very intertwined with my ideological life. But it does not do justice to simply reduce my ideology to psychological projections.

Basically my life has been on hold ever since I graduated HS at the peak of my game. That was a real shame. To paraphrase HG Wells it was not like the long, slow, decline of the great Roman empire, but instead, like World War I, the tragic self-mutilation of a youth just on the eve full bloom.

It is true that I started college with a hostile attitude, but those feelings were always there. But was I always right in my rage? I could be a very ugly, hateful person in my youth. And I wince at some of the things, I once spouted. The general inclination to good, in faith in the people was always there. But

saying King Mob is always right, can lead one into supporting barbarity. It was perhaps an over-reaction to the continued fear of “mob rule” in an age of universal education.

I guess the problem of pulling out of life is that it removes all self-correcting mechanisms. And the contact I do have with the world, is torturing myself by reading the blogs of the most hate-filled sadistic versions of PUA and evopsych.

IDK it seems like all that I consider “good” has been decisively and irreversibly smashed in the world.

After years of suppressing all hints of sexuality, male-female power dynamics have become such a focus. Although there is more. Structural evils that were just phantoms to rail at, have become living demons. It is a true hell that I inhabit in my isolation.

I just can’t accept any reassurance. Because the dominant ideology DOES celebrate cruelty, sadism, and domination. And that is the only truth that holds real meaning. It is true enough to hold real power over real people in the world. To hold power the majority must acquiesce either to force or persuasion. So for me that PROVES the cruel, unbearable worldview that comes out of evopsych and its offspring.

So what do I do? In this bad economy, one must have a real love of life. One must struggle, compete, grapple for the privilege of being alive. I have none of that in me. I see only the ugliness of life. I certainly do not wish to work for the privilege of breathing. But where can this line of thought lead?

Inertia. Inertia is the driving force in my life. When I had a plot, I just let it keep rolling along after I had long lost interest. But once the ball stops, it remains at rest. Life has a tendency to keep rolling on. But once you make the decisive decision to stop and pull out of your own life-story. It is incredibly difficult to just jump back in. Especially when none of the arguments that caused the initial retreat have been satisfied. I just don't feel that strong instinctual, irrational, drive for self-preservation. I mean that is the psychological "illness" I suffer from. Well that's what all disorders are, hamperments to survival and reproduction. That is why it is so easy to throw labels at any attempt to seriously question the reasons behind our brute biological drive simply to be.

Ok so throw the charge of hypocrite at me. I'm leeching off my parents. I won't be once I am thrown out. I guess then the naysayers will have the chance to prove themselves right. Will biology kick in and overrule reason? Well even if that does happen, for

here right now, it has no impact on truth. That is brute power. Even if us frail soft meat and flesh are too weak to accept the consequences of truth, does not make it any less true. Does pragmatism kick in here? But what is pragmatic about simply existing in a society you utterly despise? I just feel so trapped, like the walls are closing in on me. And indeed time is.

The world just seems insanely evil to me. It can be ignored if you're actually living your own life story. But once you really pull out and cease to have your own story and plot, cease to be a character in the drama of life. The idiocy and inanity of the script becomes glaringly obvious. When you cease to lose yourself in your part, when you remember that you're just an actor. Then all you can do is rail at the screenwriter.

I don't want to universalize my experience. It seems most so-called nihilists who supposedly see the nothingness of life, decide to embrace it all the more. Their strange doublethink logic leads them to proclaim that meaninglessness gives the meaning. I think that's just biology kicking in. The great "truth" they discover is to pursue sadistic power and sexual domination. So someone very similar to me, could read all the same books hear all the same arguments,

and simply decide to play the game of life with more ruthlessness.

The only means for males to extract pleasure is through the pain and humiliation of females. This has been shown by a genetic study of all related mammalian and reptilian species. There is a fundamental conflict between mitochondria carried by females and the Y chromosome carried by males. Even in 21st century, life is all about males finding new ways to torment females. Females are biologically programmed to reward this sort of behavior.

Only one ideology can maintain hegemony at one time. That is the nature of “truth”. There are periods of revolution, what in science, Kuhn calls “paradigm shifts”, when the entire worldview comes into question. I don’t see any seeds of change at all. It seems that at least in my lifetime, this world is the one we’re stuck with. Generation Y is certainly cynically ok with everything.

IDK maybe I shouldn’t focus on male-female issues. But obviously a world in which life is about dominant males enjoying women as rape playtoys, affects anyone male or female in the societal hierarchy. And we live in a very hierarchical society, where everyone clearly knows who dominants and

holds power and who must submit. IDK maybe its not moral and just aesthetically unpleasing to me.

I don't believe in any "ism"s at the moment. This is not because I'm above isms but because I'm below them. I'm so overwhelmed and smashed and crushed under the weight of the dominant ideology. That is the goal of all ideologies. And it has certainly been successful on me. My vision is so clouded by the dominant ideology that I can not see through its' fog into the "Real". I really don't know what is "Real". But it is not about arguments, reason, evidence or logic. It is about brute physical, military, political, economic, social – POWER. And they hold the Power. That is whats Real.

In my youth I guess my worst fear was being some beta-male nice guy for a girl. And I went out of my way to make sure I never did anything nice for them. Well that fit neatly into my system of ethics. By being rude and indifferent to girls, I was showing that I was entirely above their temptations and immune to vice.

I suppose at the time, I did not entirely realize the humiliating and degraded position that all females occupied. And I guess my own record was not the greatest. I thought I was being virtuous enough simply by suppressing sexual desires. Still I think I

was better than any other male in our society or at least the vast, vast majority.

But in the end, I suppose I'm simply unfit for survival in the world that is.

Society only plays one game at a time. You can make any set of rules you want for yourself. You can say the more goals the other team scores, the more points you get. But your not playing and winning your own game, your just losing theirs. So thats what it means to go against the dominant ideology.

More concretely in a deeply hierarchical society, such as our own there is no way to live and survive outside the chain of command. If you think life is worth working for, you need to find a boss who is willing to pay you, and accept his authority and whims.

Ok fine maybe it is all in my head. Maybe some all-powerful evil genie has stuck my brain in a vat, and all the sensations I feel are artificial. Nothing of the outside world exists.

Maybe that is what is true "out there". I'm the only conscious being in existence and everything out there is just sensation. You know what sometimes I do feel that way. I feel like I'm the only one alive not blindly

following the biological imperative to survive and reproduce without asking what's the point?

But you know what, so what if solipsism is true? My reality is still the reality shaped by Them the others. The argument for solipsism is the same as that for any religion, there is no proof that it is not true. But as long as there is not evidence that it IS true, I still live as though it were not true.

For a time I did embrace stoicism, the notion that the mind is free, though the body is in chains. I guess I'm just too weak or too restless for that peace. I can't just detach myself from the sufferings of the world.

Isn't it strange that all this had to be explained to me? I lived my life as a young boy, as a teen, as a student. Almost entirely among males. Yet I needed to have it explained to me that male social structures are naturally combative, competitive, and hierarchical, while females are more flat-based and cooperative. And yet I guess the sorts of organizations I participated in were the most strictly hierarchical of all. It is striking how different the personalities of the me in and out of the world are. And yet I think in a certain sense we basically believe in the same truths.

Now IDK if it's "eternal human nature" like Original Sin or Evopsych says. Or if it's just the ideology of

USA today but sex is not only linked with but identical with cruelty, domination, humiliation, brutality, and degradation. Both for males and females. That's what started this whole thread. Me asking why females would reward such behavior.

It is true in my younger years a largely non-sexual idea of romantic love coexisted with natural lustful drives. But they were completely separate for me. Which makes sense since the whole idea of romantic "love" seems quite dated and quaint to our modern age. And I have shed any such illusions. To the extent that there is anything noble about love any association with eros only taints it. But that notion of love is so far from male-female antics, that why bother to save the word? And save it for whom? Me personally? No one else in this generation cares.

I don't want to make a big deal of defending the fact that I have the same drives of male sexuality to dominate and hurt just like everyone else. I'm not proud of such machismo. But it's true. And it did take effort to suppress my natural desires. I was attracted to nearly everyone of the girls who pretended to like me back in JRHS and HS. Ok maybe it wasn't purely virtue. I mean I also thought they may just be pretending to like me and entrap me if I took the bait.

But I could have taken a few jabs into the trap, if that had been my desire.

My version of masculinity was not entirely at odds with the dominant one. The traditional notions of strength and emotional detachment were championed. And we both accepted the notion of beautiful girls as prizes for the victor. The only difference is my man of virtue would graciously turn down his rightful earned prize as a demonstration of his high nobility.

Why do you say this? How can there be sadism without sexuality? The very origin of the word is traced to Marquis de Sade. Even when not directly sexual, it is usually tied to male competition for sexual selection.

I suppose I was blind to just how vulnerable and weak females were and this may have led me to be ham-handed at times.

Lets look at some interesting aspects of my history with females.

I know I had a little cousin who I used to call a toy-doll because she looked like one. The on my first day of Kindergarten my mom pointed out a girl and called her my cousin. In class I asked her her name. She didn't answer. I pulled at her hair to see it. A

year before I moved a kid told me that she liked me. It was just a joke. But I started thinking about her and she became my first crush. There was a girl I hated in 5th grade because she was annoying. And a girl told me that she liked me too. Then there was this time we had to say something nice about the kid next to use. I hated that girl because she had been mean to me. She asked me to say she had a nice smile. But I pretended I couldn't think of anything.

But I was a miserable little shy kid before my big move to a new town in JRHS. That changed everything. I was wildly psychotic. But it worked. And I had crowd of guys listening to my stories. I had this idea that we would harass this popular girl. And a group of guys followed me to the basketball court. I was surprised that she was just a sport girl playing basketball. She called me anti-girl. There was this time when I had a list of guys to volunteer for a mission to dress as strippers and show boobs. A guy wrote her name on the list. I got sent to the dean, and he asked m if there was an girl I wanted to see do this. And then later she asked me to marry her, and I embarrassed her by shouting out no in front of everyone. Those were sweeter, gentler times. And then later on the basketball court this other popular girl started chasing me and calling me cute. Thats what started it all. Thats when everyone was chasing

me. Even girls who used to find me annoying, were all of a sudden pretending to like me. I found her too boney at first, but she grew on me because everyone said I liked her. Then later on there was the first girl I actually enjoyed being with. Earlier I had spread rumors about her and a boy. And even referred to her by the name I had made up for them to her face. But she was very fun, and I liked talking with her. And she would ask around about me trying to get my AOL. Of all the girls who pretended to like me, I guess she was the least fake. Then there was the freshman cheerleader who baked cookies for me and decorated my locker. I met her at the dance where I was nominated for homecoming king. I was friendly yet brusque to her.

IDK all stupid meaningless stories. I guess I realize now that in light of what I know now perhaps I shouldn't have been so rude, and been more aware of power imbalances when seeking my virtue and honor. But I'm still not exactly sure what the "right" move would have been. All in all, I think my JRHS and HS behavior was far more decent than any other male could be.

Sure all the fake female attention in JRHS and HS was ego boosting. But since nothing real came out of it and I always had the suspicion it was all an act, I

never could know how much was objective and how much was delusional illusions. So with all the girls who I've been told liked me from elementary school on, there isn't a single one where I confidently know for sure they did. It's possible all of them did, possibly none. Although if you went by what they said, you'd think I were the Beatles. Well if that many lovely ladies did indeed like me, and yet I never ended up with an actual girlfriend, then I must be either incredibly inept or incredibly virtuous. I suppose a cynic might say my goal was not to sleep with them but to humiliate them in public by turning down their offer.

IDK, I assume that girls don't just pretend to like any guy. And when you list it all, it seems like a lot of girls did pretend to like me. SO even if it was all fake, it must say something about my created persona. But all that was gone in college, and I never was able to find the right new mask.

I went into more details about why girls might pretend to like me as a joke, in order to make fun of and humiliate me. But I guess that kind of created a vicious cycle. Since I treated any affection or attraction from girls as a joke, I guess from their POV it would make them less likely to open up if they really did like me, since I would just laugh at it.

Well actually the first girl to actually ask me out on a date was in college long after my collapse and renewal. Again I think she was kinda joking. But I'm sure we could have went out if I had seriously named a time and a place. And she would always ask about the time and place. But unlike the girls from JRHS and HS I wasn't the least bit attracted to her at all, and treated it entirely as a joke. Although ironically I was probably more friendly to her than the girls I had actually liked back then.

Well I wasn't really aware of the power imbalance back in JRHS and HS. My idea of gender equality was women should run the factories while the men fight in wars. I considered it a very socially advanced view. But come to see it, even now when I think of women as victims, its white beautiful damstrels in distress. Its them who have all my sympathy. I never really bothered to think of that unattractive girl as sexually exploited by men, since why would any man want to?

I guess in some ways that JRHS chasing was a curse. Since I've never really bothered with relations since then, since I figure I had the most beautiful, popular girls chasing me back when I was a boy, why should I settle for anything lower? Or even bother to try, when I once had it all?

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[**Society's Side of the Story**](#)

June 2, 2010 by [Mopenhauer](#)

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You keep saying that because your values are so divergent it is impossible to even have a dialogue with humanity. This is not true. Although you may not like what society has to say.

So the whole world has been divided into two segments, society on the one hand, and you on the other. I guess there is the third force. The forces of good. But their numbers are old and diminishing. The three is rapidly becoming two. Just you and the world. So then what do you care about the cruelties of society? There are all One. It is just a nervous man chewing on his finger nails. Humanity is one collective unit against you. So all of its sadisms against itself, is really nothing more than clipping finger nails or getting a haircut. Society doesn't call you a cruel murderer and sadist, when you cut your nails. So much for the internal dynamics of society. Which is basically all the stuff you complain about.

Now lets get down to business, you and society. So you hate society. Well, your not really much of a danger, You've already lost. But you are a declared enemy. And society can't keep a pest like that within our borders. Now we could just send you out into the woods. Into exile. You wouldn't survive long out there. Except, that we own all the woods. And you'd be trespassing on our property. Just what are we

going to do with you? You are a pest to us. You are not significant. But just as well to swat a pest than let it bite another day.

So you don't like us. Well you are not important for us to even say "we don't like you". Now since we own the world even sending you into the woods is us letting you live. Off of us mind you. But you probably want more than that.

Now why should we keep you, our declared enemy alive? Why not just squish you under our thumb? We certainly are not going to feed or home you.

You could bow and humble yourself before us. Wave our flags. And tell us just how wonderful cruelty and domination are. Why Cruelty will be your mother, and domination your father. And they will kindly feed and take care of you child. And you must never forget to thank Cruelty, your mother, and Domination, your father. For that is all society is. Don't let the sophists deceive you. Evil is real. It has a meaning. And it is a force in the world. We are evil. Evil exactly as you mean it. And Evil is the only thing that can keep you alive. You want food, shelter, housing, leisure. Who are you going to get it from? Evil. So go ahead say you hate evil. Evil is a monopoly. It is the only show in town. Our sycophants are afraid to use the word evil. They are

afraid it might offend their master. But we are not offended. Evil is our name. And we must be called by our name. You can not have a nameless master. So yes evil is real. We are evil. And only evil can grant you life.

The entire material universe is our possession. Our creation. It lives under our laws. There is no place you can run. Not that you would.

What is it going to be?

Ok, ok. I get the message. I need society to survive. Society is evil. Lets just come out and say it, and no relativist BS about how evil isn't evil. This entire damn world is evil in every sense of the word. Now IDK if this is cosmic, or uniquely historical or specifically America. But its the world I know, so what difference does it make. Well ok. The answer is no. I hate society. I'm not some flaming individualist anarchist who hates the very idea of civilization. I hate this specific society. This society like all that have come before it claims to be eternal and universal. Well my lifetime is eternity enough for me. SO be it, I hate humanity, life, existence itself. Well thats it then. Its always been It. This is just stalling and delay. Your lifetime is stuck with this society. Historic or eternal. You are an entirely helpless individual. Individuals can do nothing. You are going

to be wiped out. Society is not even going to give you a chance to fight it. Why should it?

Oh. You can't understand society's evil? Its weird and alien to you? Well society can't understand your good. So lets call it even. Why does society celebrate cruelty and sadism? Why don't you? That is the only conversation you can have. Why x? Why not x?



Society is X. Either accept x, or starve to death. Thats it, Its that painfully simple. If you can't swallow x, you wont swallow food. Take it or leave it. It really doesn't matter either way. There is no escaping it.

ok your not going to take x? Then it is 100% certain that you will starve and die. And thats all there is to it. Society is not going to keep you alive, unless you take a part in keeping THIS society alive. as it is mind you.

Well ok then. Society has nothing more to say to you then. You SHOULD have nothing left to say to society. No why don't you try to maintain some dignity. Don't jump and fall and grab society's ankles as he walks out the door. Accept your fate. Accept your decision. Accept that your natures are fundamentally different and that there can be no coexistence. The folks you were rooting for? They only exist in the history books. They failed before you were even born. For all you know they are just fictions, that never were. This is the only reality you know. History plays no part in it. It could all have been invented.

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[Are men morlocks and women eloi, like Citizen Renegade says?](#)

May 29, 2010 by [Mopenhauer](#)

| [Edit](#)

So, how bad is life really? College is the worst time of my life. And yet at 3 separate colleges, I had wallets full of cash and credit cards returned to me. The guys who returned it to me all got nothing out of it. The stone-age mind makes people MORE altruistic than rational self-interest would. That makes sense. In the stone-age Savannah one would gain more reputation than in modern anomie society. And in small hunter-gatherer bands, helping a random person would have a much higher % of helping a kin than in modern society.

As for the Roissy in Dc view of the world. Males aren't that evil. IDK if I'm the only one, but for me females come out looking pretty good from Citizen Renegade's writing, while males appear as absolute demons. Honestly, no radical feminist propaganda could be more effective in drawing sympathy for women and hatred for men. If Roissy has made me more of a misogynist, I hate women precisely because they do not hate men enough. Women come out as the eloi, with illusions about love, compassion and caring. While men are the brutish morlocks. Not that the eloi, are not without their faults. But as a human you naturally sympathize with the child-like eloi over the brutes that eat them.

At least up till college, there is nothing in my life to suggest females are more nurturing and caring than males. In JRHS it was a girl who threw a bottle at me for being annoying, and boys who chastised her saying "don't you feel bad". Even in college, I hated everyone, so I don't even know if males were worse than females. Now I don't mean to be rehabilitating males in order to take their side. I mean in many ways statistically, the caricature of demonic males and angelic females that you get from both Roissy and Dworkin, is in fact statistically true. But lets only go by my individual personal life. It isn't true that women are the natural altruists victimized by the

heartless morlocks. Well maybe that is also true. But I don't think males are quite as demonic as their supposed fans betray portray them.

IDK my life was so empty in college, and the last year I've cut myself off entirely. So to really remember social interaction, I have to draw on my memory way back to HS and JRHS.

I guess I was too caught up in the big picture. Grand campaigns. And I ignored the power of analogy. To look at a group of friends, or a school club, or really any social interaction, as the basic unit of the republic. And a little commonwealth in itself. So even in my best times, I didn't get caught up enough in the plot of life.

Also look at the jobs you've had. None of your bosses were terrible. And most coworkers demonstrated cooperative behavior toward you. I mean as individuals, no one has really been so terrible in life. Even the villains in your life, don't seem as bad in hindsight, or at least your handling of the situation seems idiotic. One can't hate the villains as much, when one retrospects on the ridiculousness of your own behavior. But generally people have shown you far more kindness than either homo economicus or caveman. And most of them were males. Well that is simply because I associate more

with males. But the point is not to say males are in fact more altruistic than females, or even necessarily equal. The point is they aren't the demons that Citizen Renegade makes them out to be.

Now if you just find life boring, that's another issue. I mean maybe you are free of desires, and there isn't any possible job or life story, in this society that you will find appealing. Well there is plenty of debauchery in this society, but does that always have to mean cruelty? Look at your own life. If you had lived with immediate complete selfless, altruistic, niceness, instead of your longterm ends justify the selfishness means, you would have lived a much better life. Your social relations would have been on friendlier terms. There will always be free-riders from altruism. But as Adam Smith pointed out in his Theory of Moral Sentiments, what is lost to the one ingrate, repayed multiplied by all the external observers of your unrewarded kindness. What is lost to that one individual, is repaid many times over by the sympathy and regard of reputation. And the leech in turn loses that much in the eyes of others. More often than not the respective loss and gain from public opinion and reputation is worth far more than that individual transaction. Now I'm not saying definitively that the Tolstoyan Christian must always live a better life than the Machiavellian. But I am

saying you would have done far better loving thy enemies in your particular case, than you did with your inept Machiavellian-ism.

So its not like you were so nice and the world took you as a sap. You were an incompetent Machiavelli willing but unable to commit any crime to achieve power, which you would have used for good ends. The Great Man of History, gets to write off any crimes and send the bill to Destiny. Since you never achieved Destiny, the full bill of all your crimes weighs on you as an individual. Now you didn't really commit any great crimes. But you did live like an Ayn Randist. Ayn Randist selfishness is most powerful when it is not done out of self-interest but out of some longterm grand altruism.

Well I don't mean to white-wash this historical time and era. There is plenty genuinely wrong with it. Can't it be neither utopia nor hell? As bad as it is, its probably the best time to be alive. I mean even your great historical eras. Those are great if you one of the heroic leaders in it. But if you assume that you occupy the equivalent social position that you do now. I can say pretty definitively this is the best time in history for you to be alive. Thats saying a lot. That means that any problems have to be cosmic problems. Past ages may have had superior

ideologies. But as far as material needs and comforts, you couldn't have done better.

Is there any need to be so apocalyptic?

What exactly are your goals as an individual? Can you reach them in this society?

I guess part of the problem is that since this society is supposedly post-ideological and non-ideological, that ideology went right over your head. America has always been a nation without ideology. And this is the post-historical Americanized age around the world in which ideology is done with. So ideology becomes so natural, that it just seems like what is. So its easy to miss it. Most people don't do. American ideology provides the ideology that cynics needs. Cynics need to believe that they don't have one. So you missed all that. Didn't see it. Which is a shame. You have to go looking for it. But if from the start America had just told you this is our ideology, this is the science and theories its based on. This is its systematic layout. This is what justifies it. This is its internal logic. Perhaps you would have been convinced and satisfied. But they did such a good job of hiding it. But maybe its not so bad that it needs to be buried so deep. So you had to go on this whole DaVinci code adventure to find the secret scrolls of American ideology. But once you found the hidden

grail, it wasn't such a dark secret after-all. If they had just come out in the open and explained it to you in youth, IDK if it would have been such a big deal. Ideology outdid itself.



Your a prude. But many of the original reasons for being a prude have disappeared and so you have had to justify old conclusions on whole new foundations. Your current reasons why debauchery are bad, have very little in common to your original ones. Now maybe you had the right conclusion all along and just didn't know why. Or maybe your original conclusion was wrong, and your just grabbing at any evidence you can to back it up.

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[Jocks are Knights, Frats are Marquis](#)

May 28, 2010 by [Mopenhauer](#)

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Ok, so lets talk. It can't hurt to talk. So this all started at college. It was as though you were some small town usa farm boy shocked by the vulgarity of big city Babylon. But in fact the exact opposite is true. You came from cosmopolitan to Mainstreet US. I guess the only conclusion we can draw is that you had the blinders on through HS, and the picture has only grown fonder in memory. So at first the solution was bodybuilding. Rage. There is going to be a grand wrestling match between you and evil. Shape up. Well that was always the HS solution.

As far as the social hierarchy goes you were more comfortable with jocks and cheerleaders in HS over frats and sororities at college. I wouldn't universalize this. Only at my specific HS. Well you knew the jocks personally. The whole quarterback was the closest thing to an alpha frat boy. You would baitingly ask why does everyone hate him? And after the answer about what an asshole the QB was, he added "but he likes you though". Be still my beating heart. The freshman cheerleader who decorated my football locker and baked cookies. And then meeting her at the homecoming dance, where your nominated for king. Very in character. The high school hierarchy is that of the middle ages. Yes they are brutes who rape and pillage. But oh the Song of Roland, The Grail Legend, King Arthur, courtly love,

Chivalry, castles and dragons, Richard the Lionhearted. But the college hierarchy is that of Versailles. Lazy, meaty, vain, supercilious, vulgar, petty, small. Even evil has its greatness and its smallness. Its the pettyness of this society's evil that I can't stand. Look at me romanticizing HS. I'm the last person who ought to. But what a utopia it was compared to Frat U.

Well I guess thats the problem. Or part of it. Most young people love college. Its the fun time, the good time. Its where even those who hated HS are supposed to become social butterflys. There is no revenge of the nerds, thats supposed to come later. But in college, the Jock lies with the nerd, and a gentle TA leads them. And so the best parts of life are seen in college. Thats how they get you. You become so enraptured with life, that when you graduate your willing to put up with 9-5 pencil pushing. Your high on life. And you keep puffing life, hoping to recapture the trip that is college. Even those who hated life up till college, and will hate all of life after college- love college. To reject American college life, is to reject life itself. If you don't like that, you don't like life. All the Schopenhauer and evopsych pessimism follows from that.

Or maybe it fell before college. Your grand ambition was a smoldering wreck before you started Frat U. So perhaps it is all in the Fiasco. You had already lost the meaning to your existence. You had fallen to earth. College just happened to be the first place you saw after losing your wings and so it drew all the hatred.

IDK where to go from here. I mean I could go back to college and finish up my degree. I have very little to go. I could be done in a year. Maybe less. I just don't feel it. I don't have passion for life. Nor is there any logical argument. The best I can see it, the worst time of my life, is suppose to be the best time of a man's life. And thats the free dose that gets you hooked on life.

What happened? Well you were kind of an adventurous fun-loving comedian when you started JRHS. That had been bubbling up in the imagination all through K-6, but it was only then that it became a reality. You became the fictional character you had been dreaming of. And that worked really well. Mistakes were made. A lot of it was delusions, illusions. But it made a splash. And within weeks, I had went from shy introvert to having every popular girl in the grade calling me cute and literally chasing me. Things slowed down. But some of the fondest

moments came afterwards. In retrospect your character was truly idiotic. But after your sense of betrayal you started to turn towards seriousness and ambition. But you could never shake-off clownishness because it was so natural to slip into it. You were pretty happy with the compromise between high and low, that emerged in HS. You lived off their memories of your past, but played the elder statesman. But perhaps this is what led to future failures. You were parasitically leeching off the past character rather than being him. And so you couldn't recreate him in college. In college despite a few half-hearted disastrous attempts at bufoonery, seriousness won out completely. Also ideology which in the past had served as a fig-leaf for naked ambition emerged after the Fiasco as the slave become master. And so that's what came to define my college experience. That and idealized reminiscences of the past. I had warned in HS and college about the danger of over-intellectualizing. Don't read too many books. Good advice. By later college intellectualization had entirely wrecked me, and I retreated fully into

philosophy.



So where do we go from here? You've wrecked yourself in everyway. I'm not sure exactly how we would restart life. And with your incredibly misanthropic view of humanity and life, I don't see why you would want to. You deeply hate humanity. You no longer want to be with them. You can't gently laugh off their flaws any more. The "solution" is simple. Always has been. Go back to school. Get degree. Look for job in recession. I have no desire to do that whatsoever. I know I "have to" do that if I

don't want to starve. But the point of not starving is because there is something intrinsically valuable about breathing on this planet. What?

IDK maybe its a bad thing I haven't experienced more evil in the world. Its means all my misanthropic decisions will be based either on theory, or college, where I only observed from a distance. So I mean it is kind of a guessing game on how bad the world actually is.

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Negotiations between me and humanity.

May 25, 2010 by [Mopenhauer](#)

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Earlier there used to be some heated discussion about the possibility of “recovery”. We tried to argue that the status quo was not hell. It might not be utopia, but once you understand its ideology and history from the inside, there is a method to the madness. And so

possible roads were the religious life, Hank Hill, Dilbert, Ned Flanders, Michael Scott, Dwight, Indiana Jones etc. But none of those possible lives was compelling enough to raise me out of my slumber.

Honestly, if I was still active in life's plots, I would probably be convinced enough at this point, that perhaps I wouldn't drop out. But having decisively broken with humanity, I've become far too misanthropic to be lured in by life's bait. And what good is bait, if you have to convince yourself to be trapped.

So basically, I think negotiations between me and humanity can go no where. Eventually they will hold up hunger pangs as a whip, but I don't think I can be convinced to work for the right to exist.

Well how much is this historical, how much is this cosmic? Ok, if your main beef is sexual debauchery, I think we can say this is the worst time in history. But its not the cruelest time in history. And remember sexual morality, for the most part as meant only morality for females. Perhaps my mind is actually more primitively stone-aged than the people of my generation. Technology has liberated them from any rational need for sexual ethics. The only scientific reason to limit sexual impropriety is the need for dads

not cads. But with the advent of birth control, that really isn't a problem. So other than falling back on the Bible, what secular arguments can be made against debauchery? There is sex-negative feminism. An Evopsych might say that there is indeed legitimacy to that position, in that in any pre-modern environment cads were indeed taking advantage of women, and leaving their "lovers" in a dire situation simply to satisfy their selfish lust. This is not even the stone-age mind, but pretty much a pre-60s mind. So it is natural that some would feel this way. It is perhaps a testament to the malleability of human nature that so few do feel this way, despite the recency of the sexual revolution. But I suppose there is no rational basis for this feeling any more. And it is simply incorrect to say in 2010 that the male wins with sex and the female loses. I mean it still lingers with the sexual double standards, but no one thinks it is such a serious problem that women need to be protected from "losing". So if it is a loss, it is inconsequential.

So your shaped by the masculinist view from fratire. That combines a stone-age male mind that somehow cads hurt women, with the 2010 fact that they don't. So you draw the pessimistic conclusion that this is a satanic age. When in fact the conquests are easy, precisely because they do no harm.

IDK, thats just something to think about on the topic of debauchery. IDK if its convincing or not.

Um, I once dreamed of something better. But maybe if there was a way I could just withdraw to traditional pastoral life, I could accept that? Not sure where in the world you could go to find that. I don't think you can escape the universal culture.

IDK was life that terrible to you? With hindsight, you were probably treated far better in JRHS and HS than your idiotic character's behavior deserved. And even at hated Frat U, no one treated you bad, and if relations were cool, it was you who had the hostile stand-offish attitude. Its a mystery how much of an obstacle structural barriers would have been had you taken a "cant beat em, join em" attitude.

But does it really matter now? The simple fact is, there is no life story or pleasures that this world can offer, that I really want.

Why does humanity put up with all the evils of life? Why did slaves and serfs keep the human race going just for the sake of survival? Why do humans always ended up trapped by the sirens of life? The lower vulgar sexual attraction and lust does half the work and then the "higher" love of offspring and family does the rest, I suppose.

The longer I stay away from man, the less I can understand him. The more objective, cold, and distant I become.

Hmmph, sometimes in JRHS and HS, I regretted that life went to fast, that I was too busy doing things, to think down and reflect. What a blessing freedom from introspection was. It seems it was prudent of me to bombard myself with propaganda saying don't think, act. Anti-intellectualism had a good point. Intellectualization has led only to misery and destruction. This is all fairly recent. Even at Frat U, rage commanded me to not study, not ask questions but to simply bodybuild. Good advice. But what good was it when it became clear there would not be some grand wrestling tournament, with evil on one side, me on the other. If only it had been that simple. Even a loss would be preferable the hell of an unchallengeable evil.

Well, you can't blame life for being an unfaithful negotiator, when you can not even name what you want. Well you want this world to fundamentally not be itself. But as an individual that is a non-starter with a world that owes you nothing. You have nothing to offer the world, the world has nothing to offer you. From whence can there be negotiations?

Yes, this all seems hollow and useless. I don't even know, what the point of this blog is. Nothing good can come out of the stinkin rot written here. It can only discourage the good, and give comfort to the wicked. I can't think of a single idea put forward in this putrid blog, that I would want the world to take to heart. Or even read.

Your dragging your feet. Your a cargo cult. Your waiting for a miracle that can't possibly happen. Miracles don't happen to disembodied ideas, they happen to characters in plots. The moment you pulled out of plot, you made next to impossible miracles, fully impossible.

You know I really hate this blog. Even if it what it says its true, it shouldn't be said in this way. It shouldn't be said at all. Even if true, it does no good to say so. This blog is about why my dad shouldn't throw me out. But I've already moved beyond that naive demand. I've seen that simple freedom from compulsion to labor, does not make one a Milton, DaVinci, Jefferson. That is a sod to individualism. All human achievements are social, and you are separated from humanity. And what good would it do for my dad to keep me as some pet in the basement, alive but soulless, for the next 40 years? Is that such an improvement over starving and withering on the

streets? I think we have basically exhausted the philosophical implications of dad not throwing me out because of the cruelty of existence. In August 09 it was worth fighting about. But I wont challenge being thrown out Aug 10.

I don't get humanity. I don't get why they would keep going as individuals. I don't know what they like about sex. And I certainly can't comprehend the insanity of birthing fresh victims into this hellish world. My mind is boggled. I simply can't wrap my head around the human will to survive and reproduce.

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Peace Treaty Article Five: Nelson recognizes Bart's right to exist.

May 23, 2010 by [Mopenhauer](#)

| [Edit](#)



Would you like to make peace with the world? The world, humanity, could perhaps be persuaded to recognize your right to exist.

Can you coexist with them? The humanity shaped and crafted by Tucker Max's reading list: Wright's

Immoral Animal, Sperm Wars, Red Queen etc. That is humanity. Who wants em?

Well look in some ways our stone-age minds make us nicer than we should be logically. In the Savannah, pretty much everyone in your community was related, so altruism for all humanity meant that you had a pretty good chance of helping someone who shared a great % of your genes if you acted selflessly, even beyond tit 4 tat.

Now the homo economicus of capitalism is much more selfish than that. He is completely for himself and regards all others in economic warfare. And yet from the libertarian perspective even this entirely egotistical man can be forced into cooperation simply by self-interest and the division of labor. So Darwinian man is actually more altruistic than Hobbesian man, and even the pure ego is forced into cooperation to help himself.

Well what is your ideal man? He has the military republican martial virtues. A Greek Renaissance man. Coldly ascetic. Incorruptible. Adverse to pleasure. Humble in that small town America – golly-sort of way. His individuality merges with the fatherland.

Now can such a man co-exist with this world? Well right off the bat, no one sees any virtue in restraint from pleasure. But I mean, I'm sure evopsych would have a just-so story for all those traits. Even ascetic anti-sexualism has its adaptive advantage in that it is an extreme advertisement of male monogamy. Thus incorruptibility to sexual lust, is a demonstration of loyalty to eggs. Roissy and Tucker Max have had far more impact on you than even the most virulent radical feminist literature ever could. And you have truly come to see vulgar masculinity as demonic. But your ideal man, basically embodies the higher masculine virtues.

Well what exactly do you want? I mean if its simply sexual conservatism, I think a consistent Darwinian conservative would actually agree with you based on evopsych. He wouldn't want asexuality, but evopsych could back strict monogamy to the same degree as say a Calvinist. In order to have a stable society it is necessary that males invest in child-rearing and the evopsych con would argue that only Victorian monogamy makes that possible. In fact Robert Wright actually argues for a sort of Neo-Victorian ethos based on Darwin. One thing about evopsych is that it reveals the egalitarian nature of sexual conservatism as opposed to sexual libertinage. At least for males. But even for females in the sense

that a woman is more likely to have an egalitarian partnership with a beta rather than Moulay Ismail the Bloodthirsty. So there is your answer of why the decadent, imperial, debauched age is linked with the fall of egalitarian republicanism.

Well I suppose your two concerns can both be traced back to the ethos produced by the ideology of evopsych. You don't want to have to submit to hierarchy, and you don't want to have to look at indecency. Evopsych is used to justify both as natural and stone age.

Those are the terms you are going to get from the world. Accept it as it is. And it will recognize your right to exist.

Do I want that so-called privilege? What does it mean to exist in a world like this? And I'm expected to work for and earn that right? What possible good can be found in this world? It is an apocalyptic wasteland. Is there any glory in surviving in a nightmare world simply to survive?

Look this world is monstrous. Only cruelty is rewarded. That is the nature of existence. Why would I get a job to support my survival?

Then you'll meet your doom. You will cease to exist.

That is simply curing a long illness.

Why did it have to all come to this?

Well, you stood for spirit against the matter of existence. How could it not come to this? It is only a question, how you could be so oblivious for so long. Welcome to the world, as it is. Face it, man is your enemy. Humanity is your enemy. He will wage an endless war against you until you accept slavery or are no more. You have been given a breather. But combat will re-commence soon enough. Considering your deterioration, your going to collapse even without an external push.

Let the world be as it is. That is its nature. It is how it exists. There is nothing you can do. You can either accept it or not. Apparently you can't since your nature is fundamentally different from that of the world. Dialogue with the world is impossible, you have fundamentally different ontologies.

I am not entirely long. There are historical ages in which men fought for a world worth living in. There are even some alive today...

But do you think anything can be done? Are there any seeds of a new way?

No the reign of evil is indestructible.

What does it matter? You have already confessed and taken full responsibility for all the evils of the world. This is your fault anyway.

That is true. This world is indeed my blame. It hangs over me, condemning me. Even if I were not guilty, it would be necessary to invent guilt.

You have been world historically smashed. To smiderines.

The world is going to keep rolling on in its cruel way. But what does it matter? A world like that can have no victims. There can be no sympathy for such a world. It is just lions eating wolves. Just matter tearing up atoms. It doesn't really matter. They are right when they say there is no evil. Evil does evil unto evil. If there are no victims there are no crimes. Let bad torture bad.

[O Fortuna – Fate monstrous, Detestable life](#)

May 23, 2010 by [Mopenhauer](#)

| [Edit](#)

Well this is getting repetitive. There is usually a review of our story thus far. And then we go into oblique personal details that lapse into grand philosophy or else talk politics that becomes personal.

Lets not dis out the young You. Don't pretend he didn't know what he was doing. He HAD a plan. Maybe an idiotic, unworkable, delusional plan. But he knew what he wanted, the biography he desired, and the means to the ends. Its YOU NOW who don't know any of that.

Whats the story? Shy introvert all through elementary school. A move in JRHS, allows me to entirely invent myself. That is the Golden Age. Continuously debate how real the revolution was but the fact that its still discussed is a tribute. Fairly decisive turn afterwards but its complex. A steady period of decline. And then rebirth thanks to high school sports, and then a comfortable retirement as an elder statesman, followed by the Fiasco. After the Debacle a retreat into fanatic zealotism, and then the moping philosopher. And so all I can do is look back to the gentler times of JRHS AND HS, although when I lived it, my joy came from the future.

After years of willfull blindness and repression of male-female existence, this stinkin blog is practically

nothing but that. It exploded like a damn avalanche. And then you throw in "structural duty", and what a mess it is.

IDK, what do you want me to say? There is no way out of this hole. Look its true, I much prefer your vision of ascetic nobility. But no one in this world wants that. It is a useless virtue for personal enjoyment. Its just playing a character, with you as the only audience.

This isn't you. This is just a pale remnant. I mean you staked everything on the Great Gamble. On destiny, on Fortuna. Glory or Death. You didn't get your glory, and here you are still hanging on alive. How could your thoughts be anything other than mush? If everything had gone right, all your "regrets" would be a demonstration of virtuous character. And thats what you meant them to be. But your stuck in your Enemy's world now/ He grafted it in his own image. And all this nonsense is just you wondering how to adapt to it. I don't think you can.

O Fortune,
just as the moon
Stands constantly changing,
always increasing
or decreasing;
Detestable life

now difficult
and then easy
Deceptive sharp mind;
poverty
power
it melts them like ice.

Fate—monstrous
and empty,
you whirling wheel,
stand malevolent,
well-being is vain
and always fades to nothing,
shadowed
and veiled
you plague me too;
now through the game,
my bare back
I bring to your villainy.

Fate, in health
and in virtue,
is now against me
driven on
and weighted down,
always enslaved.
So at this hour
without delay

pluck the vibrating string;
since through Fate
strikes down the strong,
everyone weep with me!

That pretty much says it all. Your wondering through the world built on the bricks of your world historic defeat. Are you to blame? In a real sense you are. On two counts. To the extent that you were doing Right, you lacked the character, nobility, and spirit that such a great task demanded. But worse- to the extent you were in error, you let your delusions about "freedom" and "liberty" unleash a hell upon this poor suffering world. To the extent that you fought for good you failed, and for evil, you succeeded all to well.



You are the wandering Jew of this new libertine Christendom. You spit on the libertine's Jesus thinking he was done for. But now that the world is his, you are destined to be a wanderer in his world, drive and despised everywhere. This is the New World and Age that has been brought about. The libertines they keep you alive so the world can see

you their enemy-fallen, Your stupid arrogance. You are a living document of the defeat of a World Historic spirit.

Did it have to be this way? Oh what a world to be born into. I expect nothing. In youth how seductive Fortuna was. Robed in classical white. Her flowing auburn. Her bright star- Destiny. She was my one love- Fortuna. How sweet and musical that gentle yet triumphant name. Fortuna. The old whore. Anything was possible then. Everything would be done. I was a young man with the will to conquer the world. And we would do it. Arm in arm. Who could imagine that I would fail? And worse be stuck to wander the world of my failure. Yes it is indeed all my fault. Not a leaf falls, that I am not to blame for. In the end I must confess that. It is a truth, I can not hide. Look at the Hell this world has become? What do you think would be the just punishment for the evil fool who unleashed the flood? Make him live in his own hell. If I were God, I would have pity on man. Pity? Well what shows more pity for the sheep than to kill the wolf? You, you are the greatest corrupter of man. With no understanding whatsoever of what freedom actually meant, you were determined man should have it, that it was a great and noble thing to fight, kill and die for. Freedom. Liberty. Thats what your gift to man was to be. Look at the endless misery

upon misery your "gift" has given man. Was it not you who insolently wrote "of the three sisters I chose Liberty, what good is the equality of slaves or the fraternity of chains?". Indeed my young Bonaparte. That sister. A good cousin of Fortuna she was. Yes, yes, don't silence me! Don't gag me, I have more to say! Yes, she too is a whore! The whore Goddess. Not just Fortuna, her too! Does that pain you? Oh how you painted her, flowing hair to the wind, the flag banner carried along. The righteous sword in her gentle yet firm grasp. And yet what did she mean? She is the source of all misery. And you, you were her loyal dog and servant. All for her. It is for that reason, that you are most directly responsible for the hell this world is. It is not just your failure you are tormented for, but your success. This world is built not by your enemies alone, but by you. The curse of free will is your cross to bear. The paints and gold stripped away that is what your cherished freedom is. What sympathy can there be for you?

Your to blame! That's your shame! Your to blame!
Hang your head in shame!

It's my fault, all my fault. Every evil in the world. It's my fault.

The world has its terms. It can offer you peace. But that's irrelevant. If you have an ounce of conscience,

you should be so crippled by the guilt of your monstrous crimes, that you should be catatonic and unable to move. Free will. Every single crime ever committed is your fault. You are responsible for every "free" act in the universe. Liberty- was your Goddess- your banner!

Your right. I didn't understand. There were just words. Talismans. This isn't what I wanted. I was just getting started. Words. I assigned them magical powers. Oh they did have them. They were spells indeed. Just not those ones...

Isn't there any way things can be set right? I am so sorry. I am crippled with regret. I take full responsibility. Please, let things be right again. If they ever were. If they ever could be. IF that fate was ever written. No, no. Not on me. Don't come for me. Believe me. All I ever intended was the good. I swear it. Yes ambition did cloud me at times. But I swear it was ambition for Good. IF I did seek glory it was the Glory of setting things Right.

Fortuna and Libertas. Those two whore Goddesses, I trusted them with everything. You two. You weren't supposed to leave the world like this. You were supposed to do good. To set things right. You were supposed to make humanity happy. You weren't suppose to let evil sweep the world over. You were to

comfort the afflicted, and afflict the comfortable. You were supposed to be the enemy of Tyranny not his wet-nurses, not his mistresses.

No don't blame them. They are just the flood. I opened the gate. Why blame the sea? Would you have it whipped like Xeres?

Why don't you apologize for your unspeakable crimes? But how could you begin to count the thousands? The gallons of blood, and oceans of tears, that hang over you. That you have brought into the world. How could you begin to even list it all out so you could apologize? Your freedom, which you unleashed and are alone responsible for, has brought so much suffering to the world that it is impossible for you to apologize, since it would take an eternity to even explain what you were apologizing for.

How was I to know that Liberty was the secret lover of Tyranny? That everything I gave unto her was in turn passed down to her love.

Of course you know. Such criminal idiocy would be idiotically criminal anyway. What good would it do to put you on trial? But punishment could possibly be an eye for an eye? You must become a billions of people before an eternity of torture would have any meaning. Even an eternity of torment would be

meaningless on just one individual. And we must not give you the stolen comfort that your torment brings any justice. Nothing done to you, rights the infinite wrongs you have unleashed.

Believe me, please believe me. This isn't what I wanted. I wanted a world that you could live in. I remember how I watched you sleeping. And then walked outside. The haughty moon believed himself king for the night. You sleep. But tomorrow you would wake up to the bright new world. world that would be won that night.

Of course I believe you. Its idiotic enough to be true. But what good is it? What does it change? What does it make better? IF that was your intention you have done the exact opposite.

Why did you do that? Its useless you know. But thank you though.

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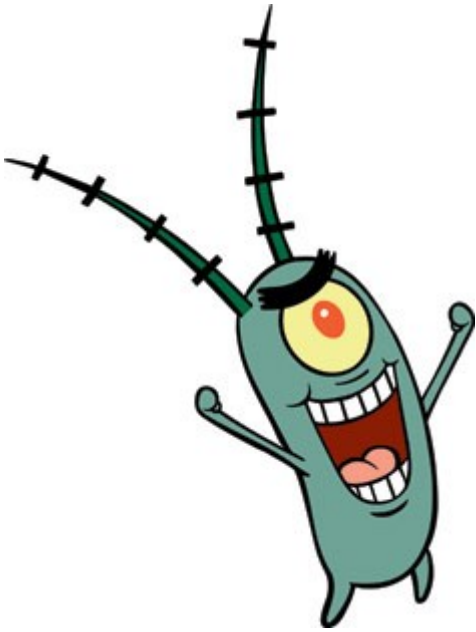
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**I desire to be a Saint, but my conscience calls me
to be a whore**

May 22, 2010 by [Mopenhauer](#)

| [Edit](#)



Plankton: Haven't you figured it out, Spongebob?
Nice guys finish last. Only aggressive people conquer
the world! *(laughs evilly)*

Spongebob: Well, what about **aggressively nice**
people?

Alright so we've basically come full circle in about a year. Last summer I quit my job, and was given an August deadline to get out of my dad's house. I left in August, rented a house for school, but then dropped out as planned, and just lay in bed crying. Eventually my parents let me come back home. And I lay at home crying. And August was later set as the deadline. I suppose my life is the opposite of the Hegelian triad of everything repeating itself at a

higher level. I've been spiraling downwards with lower repeats.

My dad wants to make this purely personal/psychological, while I basically insist it is cosmic-structural-historical. Although I'm not as hardline on that as him. I certainly acknowledge that personal issues effected my development. But thats not the same as using psychology as a sword to cut through the Gordion knot instead of untangling it.

Well one can live one's life basically unaware of any cosmic/historical worries. Ontology and culture are the sea in which we swim and it is hard for the fish to even conceive anything different without intense study. So thats a problem one has to read oneself into.

Structural institutional issues are very real and present. It is true that theory can help to develop and shape perceptions of it, but it is not theory in itself. Its personal and has a direct affect on the life I could live. So I was aware of structural issues at a very young age. My reactions and responses may have changed over time but the basic obstacle has always been there.

Then again if I had lived a wildy successful personal life, while the barriers would not have disappeared, I could perhaps have punched through them.

Well elementary school was basically lost years. And perhaps that is the root of everything. Perhaps it is all those missed stages of development which have retarded me. So the chance to re-start mid-year in a new town in JRHS was an awesome opportunity. And I exploited it to the hilt. But I guess today I have mixed feeling about it. On the one hand it was genuinely revolutionary and an incredible transformation. On the other hand a lot of it was subjective delusions. Still the WORST mistake I made was semi-waking up from delusion in JR, and the full-wake up in college is what shattered me. There is some truth to new age-y BS of the mind determining everything, and making your own reality. Like Michael Scott, I believed I was a super-popular ladies' man when I was a friendless loser. And that unwarranted confidence did lead to some objective results in the real world. And I suppose if one could live one's whole life subjectively happy, that be fine. But eventually the discrepancies between objective and subjective reality will conflict. Now it is possible that Marshal Foch's elan and sheer will can break through the trenches and barbed wire. But more often than not it will be a massacre. Complete

self-awareness can lead to despair, so it probably pays to be slightly over-confident, to make the wrong daring gambles that end up paying off more than being cautiously right. There is some truth to élan. But it certainly does not rise to the level of “there is no spoon” shaping your own reality. And to some extent, you really can’t give yourself wrong beliefs. If it’s not natural and you have to force it, then you already know it’s wrong. So even if the new age bs was true, if you have to try, you definitely can’t afford it.

The other thing was the conflict between structural virtue and universal virtue. In the grand scheme, universal is higher than structural. But if you ignore your concrete duties in exchange for abstract morals, you end up losing both. So I think a great deal of this fiasco can be blamed on setting Universal abstract man qua man as the ideal, instead of concrete historical man. The two Rights would have led to polar opposite courses of action. I will unequivocally admit that the Abstract Man is “better” than Concrete Man. But you can’t just be who you want to be. If there is a 50 mile gap on the Italian front, you need to be there, even if the war is decided at Verdun. All I can say is you should have sought out the closest you could get to Universal Man and lived vicariously through him by being his loyal dog and servant. A

moral division of labor. That's another thing you are too tangled up in the Greek/Renaissance Man Ideal of the polymath who can do everything. At best that makes you a dilettante jack of all trades, master of none. But at its root it is atomistic, asocial, and individualistic. Thus the true way to be the Polymath would be to vicariously live through others, while you yourself performed your concrete duties.

It is strange that my concrete duties call on me to be a boorish, lustful, libertine, while my preference is to be a noble ascetic. But that is the nature of concrete as opposed to abstract duty. I desire to be a Saint, but my conscience calls me to be a whore.

The other thing is you are too caught up in Grand History, which only depresses you and you have no influence over. The Athenian/New England town hall democracy you after could basically have been found in any social grouping.

So what do I do now? I have wrecked mind, body and spirit. And I don't really have any desire for anything. I mean assuming society is not completely transformed at its roots, there really isn't any possible life story I want from this world. None of its pleasures really entice me. There is working just for food and shelter. But why work for the privilege of surviving in a world you don't like?

So we're at Fukuyama's End of History, and your criticisms of Technocratopia are both from Nietzsche's Overman and Last Man. On the one hand this world is too utopian. Its settled in to American technocrat middle class practicality comfort. Ideology, causes, crusades, nobility, struggle are things of the past. Now it is all about practical problem solving. So a lot of this existential angst is just you saying being a pencil pusher is pointless and boring. But on the other hand you a perfect fit for the Last Man. You are exhausted and wary of struggle and even existence. You don't want any more meanness and cruelty. You want the whole world to settle down into a kind of vanilla secular Christian morality of niceness. You want the bland goodness of Disney, Mr.Rogers, Ned Flanders, Kumbaya. ^You are sick of greatness and just want goodness. But am I totally to blame for the contradiction? The world is indeed both boring and not nice. I mean I guess Im worn out enough that I would be content with boring niceness BUT its not like there is any excitement or greatness ubermentsch to the cruelties of this world. The evilness in this culture are petty and vulgar. So I don't see any of the warrior ethos glory of struggle in this world's meanness.

Your original spirit was that of the warrior ethos. Although there was a strong Republican and even

millennialist tinge to it. That here will be the Great Battle and then the universal reign of peace. Although that evolved over time. At first you like Patton believed in reincarnation, and did not want your victory to be too grand lest your future self have no more worlds to conquer. You were also influenced by Turner's frontier thesis that the drive to conquer the unknown led to American freedom. Its complicated. I mean your stated ethics have not changed that drastically, but its changed from a vague distant promise that justified your Machiavellian means justify ends, and crypto-Ayn Randist "only help self". It is only fairly recently that it has been taken to heart. What does it mean? It means that in reality you were never really good or nice. Thus you can't really say personally that only evil is rewarded in this world. I mean is the world so much stupider than you that they love those who hurt them and despise those who love them? They might cowardly acquiesce to evil in a position of power, but that doesn't mean evil in itself is rewarded. I mean there is so much bombardment from popular culture that evil is sexy and nice guys finish last, that it is almost subversive to say be nice. So IDK maybe if you had actually tired being a do-gooder life would not have been as bitchy as you have been led to believe. Well anyway even being a Ned Flanders would have led you to a higher position. And perhaps there is some

truth to Spongebob Squarepant's assertion that aggressively nice people can defeat assertive evil.

IDK, this is all Monday morning quarterback. Its so easy to play a perfect game in the past. But what about all the plays in the future you imagined that came to nothing. The thing about past fantasies is that reality can't test them. Thus your dreams of the future when they shown brightness far outshined your fantasies of the past.

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On the cosmic level the tragic male-female, master-slave dialectic contributed to despair

May 19, 2010 by [Mopenhauer](#)

| [Edit](#)

Ok so lets be precise here. Your hatred of life is shaped by several concentric circles lets lay them out.

1. Cosmic- The very nature of ontology, being and existence. The human and living condition. The Darwinian struggle for existence. The Will to Life and Power. Survival of the fittest, the selfish gene.
2. Historical- This overlaps with cosmic in the sense that past ages did not always look at the world in the same way. Thus you can never be sure if cosmic dilemmas are truly cosmic or simply shaped by the ideology of your historical era. But if you do believe your stuck with your era it makes no difference. So this is the specific culture of the post-historical world of 2010 USA. So your complaints about decadence, debauchery, wantonness, largely fall into this

category although it will be claimed that it is simply human nature and thus cosmic.

3. Structural Institutional- These are the issues not faced simply by being an American citizen but not faced alone by you as an individual.

4. Biographical- These are the issues unique to your personal history and personality.



Now these 4 categories do to an extent blur into each other. Your biography is influenced by structure, history and even cosmic. Structural issues are entirely historical. And every historical age will claim human

nature and the cosmos. Still lumping them all together into one undifferentiated mass has not been helpful.

I think we can reject the cosmic argument. Or merge it with history. Life is not inherently evil. While it has been along journey had human history taken a different turn, a world worth living in would exist. To the extent that human nature is lamented it is entirely connected to the values and worldview of this era.

As for biography. Assuming that you totally accepted their values, structure would have hindered your ability to play within the rules of their game, for their goals. But if we are to be honest, it has not been crippling to your autobiography. There are individuals who have partially overcome institution. So even if you accept the justice of history, structure is a barrier to peace. But it is an obstacle not an impossible.

If we look at your biography, there was a partial acceptance of history, combined with structural anger and resentment, with partial objections to history. Still just how harshly history was judged varied greatly over time. Intense hatred of history began only with college. Frat U was the perfect storm in which fiasco struck all four factors. There was regret

of biography, fury over structure, despair over history, and meltdown over cosmos.

To much attention has been given to male-female dynamics. Your biography is not really Roissyite, some missed opportunities, but I don't think the story of your life is male domination and female masochism. It is closely linked to structure in that you are prevented from reaping fruit should you decide can't beat em, join em. If your concern is sympathy for female victims, then history unequivocally states this is the best time in human history to be female. On the cosmic level the tragic male-female, master-slave dialectic has greatly contributed to your despair. So I am inclined to say that that whole issue has been blown out of all proportions. Its only use it to combine semi-empirical evidence with the cosmic claim that cruelty is rewarded in this brutal universe.

Perhaps this is all autobiographical. If you had just been life's jester and seen chaos as comedy and not tragedy, we wouldn't be having this conversation. You abandoned bufoonishness for seriousness. Had you played the role of clown, the insanity of existence would just be a joke to you. That was your old position. To laugh at drama. In the end your ambition to be on center-stage triumphed over the

attention of being comic-relief. To take center-stage one must be tragic. You can't be the main character without Pathos. Had everything gone smoothly as jester, you probably never would have questioned it and we wouldn't be here. So that decisive biographical turn changed everything. On the other hand whatever the past, I can pretty much say it is well-nigh impossible to return to that Old You. The world will never again be a joke to you. Perhaps you ought not have flung off your jester's cap so blithely.

Of course there is also the feeling that you did not even rise to the level of being wrong. Of even having the chance to make a mistake. You slept-through life on autopilot, while your Mind journeyed through Slumberland with Princess Camille. You inhabited a dream world, promised to the future by Fortuna. Now you have awoken to the world. Thus all the formative experiences of childhood and youth are absent. In that sense you can not be considered a person, for a person is nothing more than his history. You have no past, no memory. Without memory there is no you.

So I don't know. I do no longer your plugged out of life the harder it will be to plug back in. But you don't have any real reason to do so. I don't think there are any words any Dead Somebody or Alive

Nobody can say to you that will swing your mind one way or the other. Can there be a logical argument that convinces a man to live a biography? Can philosophy reconcile you to the world? No matter how many arguments you hear defending USA, NOW, if the heart and gut are fundamentally against it, can you really be convinced? Your gut says you don't like This. If it is the Gut then it is individual and personal. But even so, I don't want to be convinced to like a world I don't like.

Well for the sake of argument, suppose you could be convinced that all the crimes of this world were victim-less, equal and voluntary. IF there are no victims in the world you see, what is there to complain about? So does this go beyond sympathy and compassion? Is this individualistic? The world need not be cruel, for you to be content with the typical or even glitzy American life.

Well if you think you slept through child-teenhood, that's nothing compared to your recent history. You have entirely pulled out of Plot and become pure abstraction idea. You a disembodied spirit. Can a spirit be reconciled to matter? That's the level it's risen to. There simply is no Plot. There is no You. Anything concrete that makes a person a person has been lost to you. It is not integrating you into the

world but an Idea to an Idea. Plot began to loosen drastically in college, and you decided to cut the thread entirely. The end of plot. Your life has been transformed from a drama into a philosophical treatise. You are not a character but an idea. There are no longer any characters.

I mean there was always the tendency to see you as the living embodiment of Idea. The word made flesh. But now you are disembodied idea. Pure abstraction without any concreteness. You don't exist. Do you want to?

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[Right against Right, Creon against Antigone](#)

May 18, 2010 by [Mopenhauer](#)

| [Edit](#)



Evil is a relatively recent phenomenon, emerging only within the last few decades. If we think of acts of “evil” committed before Fukuyama’s End of History, what we really see is a clash of Right against

Right, Creon against Antigone. Will Smith got in trouble a while back when he said that people were basically good and that even Hitler thought he was doing good. But in fact Smith was absolutely right. The Nazis did have their own ideology, philosophy, cosmology and “right”. They were the champions of civilization turning back hordes of subhumans. Its pretty much the banner of every sci-fi “good guy”. Torquemada in the Inquisition thought he was saving souls. Anyone who believes in a God that damns can see nothing more evil than live and let live. When the Mongols weren’t raping and pillaging, Genghis Khan’s stated goal was the benign one of a universal world harmony. Now it is true ideology can often be nothing more than a fig-leaf for self-interest. So you can have internal evil within the system of Right. In other words a SS officer who lets his conscience prevent a massacre is failing to live up to his own SS morality. Thus he is evil within the system. But the system itself does not consider itself evil. So only in the post-ideological, post-historical, post-moral world can evil exist. Still as we look at the “evil” world of 2010, in which Right has melted away, is it really worse for the human beings living in it than the centuries that came before? What does evil mean in America? Men use unscrupulous, vicious, cruel, sadistic means to obtain money, power, sex. But lets keep it in perspective. You basically can live a decent

life in USA even with all its evils. You can have your basic needs met, and if your willing to sacrifice, the only evil any individual need face is crime. So from the parameters of human suffering a lot less harm can be done by Evil than Right. Well evil is fundamentally individualistic. And so there is only so much human mass it can gather to cater to the whims of a single Ego. By the time you rise to the level of a Union of Egos, ideology slips in the back door.

So lets personalize it. The Ethos of this age are toxic to you. And while its gravity does not crush you, you feel like there is nothing life in this society can give you. As long as the rules of the game remain the same, even a relatively successful life within this Ethos has no appeal to you. At a younger age you were tempted by the prospect of harnessing enough power to fundamentally change the rules of the game. But perhaps ambition was more important than the goal. It is only with Impotence, in which you are now entirely helpless to influence the external world that the Goal has become the be all. At the heart of it you fundamentally reject the idea that virtue is its own reward. That would make live and let live pluralism with evil possible. But so long as evil exists morality is just tying your hand behind your back. That makes coexistence impossible.

Well look initially you had your distaste for the MTV culture but generally your values were those of American Democracy, and vice was only a vice because it stained the martial virtues of Republicanism. That was your original beef with decay. A Roman complaining that the Legions will have crummy soldiers basically. Taking this to a cosmic level is a fairly recent phenomenon. So while your vision of the Ideal Man maybe somewhat similar, your worldview is relatively recent. It is what happens to all Apocalyptic movements when their material promises are not met. It suddenly becomes spiritual, cosmic, in the heart.

Are you just bored? Is it evil or boredom? The idea of having a job, raising a family has no appeal to you, and thats basically what America offers. Even the more raunchy glitzy version of the American Dream are a turn-off. Is your line I can't live the boring life because the evil life exists? Although the evil life is just an evil boring life. What both the boring and evil life come down to are serving the Darwinian drives for reproduction and survival. The glitz is just a more secure survival. You are a biological organism and yet you are bored by reproduction and survival. You have no interest in either. You are certainly not willing to life a finger for the privilege of being alive.

Even within yourself there are conflicts between Right and Right. So even if you recovered, your not sure exactly what to recover to. Do you hold to an absolute Kantian morality or do you adapt to your Hegelian historical circumstances? How can they be combined? You despair of the idea of Right ever again being made a real force and power in this world. So virtue would only be on the level of an individual.

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I am Little Nemo in Slumberland

May 17, 2010 by [Mopenhauer](#)

| [Edit](#)

I am not one to attribute importance to the atomistic individual. So the concept of personal responsibility is alien to me. And yet, I can not help but concede that all the evils of the world are my responsibility. As a young boy I used to dream of scenes from Little Nemo. It was all hazy to me. A dark shadowy figure. A bearded King giving the boy responsibility for the Key. The boy opening the forbidden gates, and dark seas flooding in. And the little princess lost. Is there any wonder that my dreams were haunted by that narrative? Did not my hubris and cowardice combine for me to let in all the evils of the world. In my childish arrogance was I not deceived by the chimeras of "liberty", "freedom" and yes, even "democracy"? Did I really understand those words? Did I know the hell I was unleashing upon the naked world? It is my fault, all my fault. I took the plume of satan. Oh freedom you child born of God and Satan.

That cosmic heavenly peace, in your birth, Oh child,
what has thou wrought?

I finally did find Little Nemo, right before the grand
adventure. I reflected, I was still Little Nemo, still the
boy seeking adventure. And oh what a grand march it
would be. Well this was the adult equivalent. Oh
Nemo, how far I would fall from that peak.

You once lived in the world. Did you do any good
when you had the chance? If there was any crime
your ambition did not commit for that whore Fortuna,
it was out of incompetence not lack of will. Now you
are shriveled up and saint-like. Lamenting the
cruelties of the world. But what good did you do
when you were alive? Good, was just a figleaf to
cover up your obscene ambitions. You did no good
unto good. As for evil, you turned the other cheek out
of cowardice. All bravery was written off for the
future. Oh your yellow shame is doubled now that we
see what became of that great future.

Can humanity ever understand my words? Isn't
dialogue useless, with these creatures of natural
selection. If I reflect on the hellish life of the slave
and serf. His backbreaking labor for nothing. His life
taken up by the Four Horsemen. The raids of war,
pillage and plague upon his nothing. Oh what good is
the life of the serf? Is there anything to praise in

embracing life? Is the serf less for simply plunging into a well? What good is the pathetic biological clinging to the prison of life?

Socrates was right, life is a thing to be endured, to be thankful when we are at last cured of its illness.

It is as though I were sleep-walking through the years. And now I have awoken to a hell, I built in my dreams. The world of my nightmares has been unleashed. History has ended wrong. I know where I was supposed to be. I failed to fulfill my historical mission. And now I am sentenced to the hell my negligence built.

Yes, this world is my personal hell. It was spun out of the threads of my delirious feverish fantasies and nightmares. Not a leaf falls, that I am not to blame for. In my sleep I built this universe, brick by brick.

Well in the nothingness, the good shall be relieved of all their pain and the bad of all their pleasures. All men are brothers? Why stop there? Yes the prophets were right. But don't stop with men. It shall be atoms, neurons, electrons! That is the meaning of the 2nd law, the Great Heat Death. There shall simply be individual atoms, floating in a vast cold dead emptiness. That is the victory of good over evil.

There is your Meggido.



What is there left to say? For many years you slept. And while you dreamed, your nightmares walked off into the world and made it. And now you awaken from your slumber to the universe crafted by your hands. Those bars that enchain you to this prison? They are your fingernails that have grown on and on, twisting this way and that, until they are a noose. A cocoon built by fingernails. That is what happens when you rest.

Slumberland. Princess Camille. Camille? Oh yes fiery red. The banner. Lost. All lost. Leaves flying away from a fallen oak. The black ocean conquering all before its path. The dark emptiness of the

kingdom. All is fallen. All is on fire. Eyes of fire enlightening the shadows. Oh Camille, what have I done with your fathers trust? I was only a boy. The burden should not have been put on my shoulders. The old fool! Freedom. That key. What did he think I would do with it? The King, the Princess, the Kingdom, all lost, all lost. All blown away by the shadows of nightmares. And now my weary eyes are opened. This is my world. Yes this is my home. It is not alien. I know this world so well. Nothing is strange or unfamiliar. I painted it all. No stranger. Princess Camille. World. Nothing.

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[The TULIP of Libertarian BioCalvinism](#)

April 27, 2010 by [Mopenhauer](#)

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Total Depravity (also known as Total Inability and Original Sin)

Unconditional Election

Limited Atonement (also known as Particular Atonement)

Irresistible Grace

Perseverance of the Saints (also known as Once Saved Always Saved)

The God of Bio-Calvinism is Ridley's Gene Organizing Device.

Matt Ridley's morality and virtue derives from tit for tat game theory. That version of justice was first presented by Polemarchus in Plato's Republic.

Justice: Giving what is due, rewarding friends, punishing enemies. Tit 4 tat is forgiving in that it will base itself off its opponents last move. If X plays nice T4T plays nice. If X betrays t4t retaliates. But if X reforms and repents, X forgives. In the Prisoner's Dilemma if the game is played one-time, both sides betray. So you need constant repetition to create reputation. That is why Ridley claims human societies work best with a population of around 150. Although with the internet and ebay ratings, reputation can be globalized. One can not imagine a Roissy in Dc in a community of 150, where everyone knows each other. Thus Roissyism is a product of Durkheim's anomie an anonymity of the metropolis.

Ridley admits that many could see these all-determining genes as the New Greek Gods playing the role of an inevitable Fate. Matt claims that science has at last cut through the philosophical Gordian knot of determinism. While the Gene Organizing Device is the author of our realm of possibility we make decisions within those constraints. That is the same definition of freedom that Hegel inherited from Spinoza: freedom is recognition of necessity. But the medieval scholastics had already developed the idea of two levels of causality. The author causes the actions of the novel in his writing, but within the novel the actors make entirely free-willed choices.

So-called UNatural aristocracy is in fact based on natural aristocracy. Those who make their gene's position of dominance must have possessed ability. Occasionally statistical anomalies make the aristocracy unnatural, but the market is self-correcting.

For Matt the height of individualism is the conformity of the American high school. It is the battle of the margins, over small differences that true individual beauty shines through and not in some unique snowflake weirdo. It is in cliques es with the funny guy, jock, beauty, nerd, where we first see

genetic division of labor which becomes economic. He is right to see Nurture as just as deterministic as Nature. Family, society, economics, history, behavior, culture, etc are just as Other to the individual as the Gene. The difference is that those determinations are made by humans. But Ridley sees it as a benefit that Nature is free from the hand of humanity. The Invisible hand of the Gene is as brilliant as the invisible hand of the market.

OF course one may become as disturbed as Dostoevsky's Underground Man, by the cruel struggle for existence. The absolute duty to glorify the I atop a mountain of skulls. It is a fearful world of vampires and demons that is created. And one does indeed want to shout at the top of one's lungs $2+2=5$! That in the end is what Cretonism represents. The Mr. Rogers morality of love thy neighbor has been outlawed by the New God. Love becomes as much an irrational idiocy as $2+2=5$.

There must be an hierarchy of domination and submission everywhere, sex, race, wealth, status. That is the natural order that must be. IT is invincible. We are at Fukuyama's End of History. IF you wish to change it you were born to late. The world is no longer in flux, no longer molten lava, it has solidified into rock. One must accept one's

station in life and do one's genetic duty. As Delphi's Oracle said Know thyself.

Our destiny's are written in our gene. Our genes give to us everything the God of the Bible did. He is just as omnipotent. Who are we to question? If the Genetic God orders Abraham to sacrifice Issac, than even murder rises to the highest level of morality.

Hume was the first to suggest in jest that religion was nothing more than $2+2=5$. Kierkegaard took that jest and made it the serious basis of religion.

If one choses to adhere to a Mr.Rogers morality one must be mercilessly rooted out of existence. I tell you Biocalvinism is Truth. What good is your useless metaphysical objective True Truth? It is objective if the rules the world. Biocalvinism is Americanism, and America and its culture, values, and social order rules the world. That is objective truth enough.

You are just an atom for Newton and Darwin to play with. Your motion is as determined as the billiard ball. Anyone who refuses to move as destined is life unfit for life. Sade was right. cruelty is a virtue, weakness is the only vice.

It is true that he who spares the wolf kills the lamb. But is it not also true that he who saves the lamb kills the wolf? The wolf must feed just as the lamb it is to

live. What right does one have to make an aristocracy of lambs and a genocide of wolves? That is what Isiah's lamb lying with the wolf means. Had the the so-called "good guys" been allowed to win the wolves would have been exterminated. Ah but how much noble the wolf is than the boring but decent lamb. And so Nietzsche arose as the prophet of the wolf. The 19th century was an era of Crusades against the wolf. The wolf seemed to be heading the way of dodo. But then came the great counter-blow. And so the wolf went on to victory after victory. From sentimentality to the New Palaeolithic, that was the Great Reversal.

All men are totally depraved. All deserve to suffer in this Hell. But for some men this world is a Heaven. What justice is there in that? Neither the saved nor the damn deserve it. But who are you to challenge the God Gene? The Gene says Jacob have I love, Essau have I hated. And it is just and right. Essau is a human and a monstrosity, he deserves the hell that life on this planet means. As for Jacob he certainly deserves hell too, but can we resent grace? IT is a moment of great beauty an undeserving criminal is given a heaven on earth. That is grace. And it is just.

And so the libertinage of biocalvinism is perfectly legit and compatible with Calvinism so long as we

understand the rewards of heaven and the punishments of hell take place on this earth. Thus the debauchery of the elect at the expense of the damned is not satanic but Godly.

By opposing sexuality and seeing the reproductive life principle as the ultimate sin, vice and evil, you were indeed anti-life. Life is Eros. Eros is the Gene. You were the anti-gene the spirit of Thanatos. That was what the warrior in you represented. Death. Nonexistence. The peacefulness and harmonious serenity of the graveyard. That is what the anti-sexual Thanatos represents. HE was your God. Now we see the complete victory of Eros. All remnants of harmony are stripped away for it reminds the New God, too much of death.

Do you now not see the nature of existence? Will you take your place or be weeded out? Existence does not care either way. Vanity of vanities, all is vanity. Such is life. Birth is a prison sentence. Sophocles was right, it is best not to be born. But if curse with birth let us pass through this world as quickly as possible. There is nothing to do in this world. One can conquer, but do not imagine anything good will come out of your kingdom. For all you have to build with is the crooked timber of Man.

I ask you is this just the rantings of a Chicken Little who thinks the sky is falling? I never claimed the reality created by Power was real, but it only becomes unreal when a New Power emerges to challenge it. Do you see any such Power in the horizon? Any champion to take up the torch? Do you not understand the age of discord is over? The Great Chain of Being has been restored and all must know their place. Do you think you see the sunrise over the horizon? Even if its so, its light does not reach you at all, you can not see it, much less be warmed by it. Anyway you lack patience. You can not endure the Night, and last till sunrise. Even if the Day is breaking can you really survive decades of night? This world repulses and disgusts you so, how could you even be a Fifth Column within it?

It is best that we have an aristocracy of the intelligent so long as intelligence is defined in Halfsigmaite terms:

"I believe higher-order intelligence is the ability to solve complex (non-linear) problems. You seem to agree with this as the ability to remember tables and crunch numbers isn't really intelligence or is, at least, a form of linear intelligence. Hence, as you pointed out, those who are really good at linear problems and not much else are labelled 'autistic savants'. I would compare complex intelligence to linear intelligence

as comparing someone who can build businesses and cater to market forces to make assloads of money and have a harem of sexy, young women in his limousine to someone who memorise business structures, business regulations, accounting rules, how to keep books, legal issues of government regulations for businesses, etc., and is complete nerdy and repellent to women."

Ayn Rand is the Madonna of BioCalvinism and Roissy in Dc is its' messiah.

Intellectual snobbishness that points out that Ayn Rand is not really a philosopher has propelled her to the state philosopher of anti-intellectual America. But the best proof that Ayn Rand is not a legit philosopher lies not with her enemies but with her allies. It is precisely in comparison to her fellow minarchists who make her same arguments in a more vigorous logical form that Rand's amateurity is revealed. Rand pales when compared to Von Mises, Stirner, Nietzsche, Rothbard, Nozick, Hoppe etc. Where her opponents are more radically subjectivist or anarchist, this is only because they are more logically consistent and faithful to their own axioms.

In fact when all the bluster is removed Rand is just a pseudo-intellectualizing of small government conservative. Ayn Rand is closer to Goldwater,

Reagan, and Bushes than Rockwell and Ron Paul. But small government conservatism is really just military keynesanism opposed to social Keynesanism. Post-1945 politics can be defined by left-Keynesanism that identifies with FDR 1933-1938 and Right-Keynesanism which identifies with FDR 1939-1945. Nightwatchmen government can be pretty gigantic:

Rothbard wrote: "the libertarian will usually reply: "Well, I believe in a *limited* government, the government being limited to the defense of the person or property or the individual against invasion by force or fraud." I have tried to show in my article, ["The Real Aggressor"](#)

in the April 1954 *Faith and Freedom* that this leaves the conservative helpless before the argument "necessary for defense," when it is used for gigantic measures of statism and bloodshed. There are other consequences equally or more grave. The statist can pursue the matter further: "If you grant that it is legitimate for people to band together and allow the State to coerce individuals to pay taxes for a certain service — "defense" — why is it not equally moral and legitimate for people to join in a similar way and allow the State the right to provide other services —

such as post offices, "welfare," steel, power, etc.? If a State supported by a majority can morally do one, why not morally do the others?" I confess that I see no answer to this question. If it is proper and legitimate to coerce an unwilling Henry Thoreau into paying taxes for his own "protection" to a coercive state monopoly, I see no reason why it should not be equally proper to force him to pay the State for any other services, whether they be groceries, charity, newspapers, or steel. "

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Stephen Colbert: even Hamlet had a pre-existing condition. he suffered from the slings and arrows of outrageous fortune

April 21, 2010 by [Mopenhauer](#)

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Time is dripping away. I studied a lot of beautiful philosophy in my months of exile. It didn't exactly work out as planned with me bodybuilding and studying metaphysical abstractions to escape the world. I have allowed my body to rot. What good is the body? There will not be some great Battle of Megiddo, with Good neatly lined up on one side and Evil on the other. There will not be some cosmic wrestling match that will decide the future.



What did you want? If I were God there would be no limit to my Puritanism. But as a mere mortal in 2010 USA, I would be content to simply live and let debauchery live so long as it were far from me. But in 2010 it seems there are few places on Earth that can be realized much less in the USA.

This is what must become of absolute morality. Withdrawal into the beautiful soul. Judging all action and taking none.

Well BS is the only morality I can see at this moment. Action is useless. There is no great Fight to lose oneself in. One is forced to be an individual.

Well let the good depart from this world. Let it be left to the vile. They will do as the world as they will. Let Darwin's work be done. The old slave morality it is dying out. No, it is already dead. You alone, are a

mere laggard. Let evil torment evil. What is it to you?
This world wants you out intruder!

Well so be it. I have my rigid Law, and the world has
its Life. Between those two opposites, there can
never be harmony. One or the other had to be
destroyed. Was there any question which it would
be?

I don't know what "reality" is, I'm too deeply buried
in the power of 2010 USA. I must accept what my
age calls rational as the real.

What if your wrong? What if your worm eyes can not
see the grand scheme of history? Perhaps Right
moves in mysterious ways. This might be a brief
spring shower, before the dawning of the glorious
Sun. Can you really see the world coming after the
storm?

That is where BS becomes a neglect of duty. You
simply refuse to endure through evil ages, and so
your nonaction is the height of immorality! All
actions are also negations, and so can be judged
destructive.

What if this all ends well? How cowardly your
surrender will seem. You have absolute faith in the
enemy.

Do the good have a duty to survive? If all the good were to vanish from this hellish world, so much the better. Let us leave Pinker and Sowell and their brilliant student Tucker Max to the “tragic sense of life”. Let them wrack tragedy after tragedy upon themselves. Let them kill all illusions and idols. Let them worship the God of tragedy alone. Let them make the world still more tragic.

The end of all Good means the end of all victims. Yes I do will it to be a Kantian universal maxim! Let all who are good perish! Let this insane rock be home to only wolves feeding on lions! Death to all sheep! Crucify the lamb! All lambs! Let wolf eat wolf.

If Light ever does triumph, you will be judged the worst of criminals. A trembling Judas.

I can not coexist. I can not obey them. I must be destroyed. I must be obliterated.

The Gnostics and Neoplatonists are right. This is all a prison, a horrible world. Created by a mad Demiurge. All must flee from life. The body is a curse. Existence is a curse. Oh the Nietzscheans who rule all. Let those who seek life on this planet seek it, and let those who flee it, escape it.

Existence would have negotiated with you. All Being asked was your submission to authority and

hierarchy. If you had simply accepted those above you, Being would have placed a few below you. Being owed you nothing. It was a generous offer made out of mercy. And you spat at it! Insolent rebel against life! Puny little rabbler, did you really think you could overcome the tragedy of life? Did you think you could toss Nature into the pits of Hell?

Such reasonable terms, to such a wretched, defeated enemy! Rat, vile rat! You life, not fit for life! What did you expect to prove in defying such a benevolent offer? Did you think your BS whining would make you a hero? To who, to who? This is their world you know! Life will not admire those who defy the life principle! All of natural selection is designed to weed you life unfit for life out of existence! Do you think you slipped through the cracks? Look how easily you shall be weeded out! If your kind was ever a problem, it surely is not now.

You were offered peace! Existence! Life! Survival! Being! You do not deserve so much, but it was given freely! Do you think you forced the hand of Nature? This was a scrap thrown to the dogs out of pity. You are a beggar in the streets turning down pennies! What nobility is there in that refusal?

You little worm, do you know how easily Nietzsche could squeeze your ooze out, between his little fingers? That is your great stand worm!

Do you think the eloquent speeches of a pig or a cow will convince men to be vegetarians? Bah! You are below that- vegetable! A potato making a speech about the nature of existence, cruelty, kindness, compassion, empathy. Oh dear man, do not eat this weak potato. ?have pity on him, and see your dinner as your brother. Let us love one another with outstretched arms.

Words. Just words. And coming from a potato. Do you think the sheep can convince the wolf, to lie down and die out of love? You are a worm and you must be crushed.

You dumb cow. You could be gobbled up just like that. You are offered life for a few years, and you dare to spit at master's kindness?

Do you not see how subhuman you are? Humans are the masters of this cruel existence. They have played the game of life and come up on top. You, you are on the bottom of the chain of existence. There is more will to power to be found in the plant and the mineral, than in you. Of course YOU would reject the Great Chain of Being, for you are at the very bottom!

You are below the pig, worm, plant and rock! They affirm their will to life. They assert their existence. And man mercifully allows them to. But you, you refuse to exist! Man will show you no mercy, he owes you none.

All that does not submit to the will to power, will be destroyed by it. But do not imagine you are taking a heroic stand. It is the unthinking smashing of a spider under an uncaring boot. Your stand against man, is no more heroic than the spider's.

Spider, spinning your webs out of nothing, did you think you could overturn the laws of the universe? Did you think you could spin a new world? If you were permitted to spin a web it was simply to amuse your master. Darwin grows bored of you. Your idiocy was allowed a few easy victories, to provide Natural Selection a good laugh. But now your act grows tiring. If you can no longer give Evolution a good laugh than you subhuman genes shall meet their long overdue annihilation!

So the Selfish Gene's little jellyfish jester has evolved himself a backbone? Little good it will do you, when the rest of you has crumbled to dust!

The Red Queen, sexual selection, that is the law of universe- boy. Your little rants about purity and

nobility, were amusing enough. But your act must come to an end! Now obey the laws of Darwin, or be branded a rebel!

You can no more rebel against the Universe, than a fly can rebel against the spiderweb!

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To be an *interesting* country, Americans seem to be needed as a fertilizing element?

April 19, 2010 by [Mopenhauer](#)

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Do we need the spice of Americanism? The Halfsigmaites say:

"European countries seem to need a significant American population to be in the first rank; without it, Euro countries achieve a kind of perfectly respectable and bland prosperousness, like the Scandinavian countries, postwar Germany, Switzerland, but to be a real mover and shaker in the intellectual realm and to be an *interesting* country, Americans seem to be needed as a fertilizing element."

Are Americans the spice of life? Are they the Nietzschean "livers" and are all those who oppose them just a bunch of slave-prudes who oppose the life principle?

More personally, am I just what Hegel would call a "beautiful soul" who has renounced the complexity of life and now like an Old Testament God just judge from my imaginary High Thrown?

Have I become an advocate of bland greyness?

I was once a frontier adventurer, who dreamed of still further adventures. How did adventure lead to blandism? Well the seed was always planted. The true adventure seeks glory for the sake of glory. I needed my adventure to serve a Good Cause. When on the offense that was just a minor detail, some lettering on my banner. But after a few defeats, and being forced onto the defensive, suddenly it became all about the Cause. And so the slave became the master. In the early Tom Sawyer days, I don't even think I cared what the Cause was, so long as it was in some vague sense "Good", and all causes claim that. The more I was defeated in reality, the more I retreated into the Good. That is classic Beautiful Soul.

Having completely withdrawn and isolated myself from the world, I do no evil and am in that sense innocent, sinless, flawless. But on the other hand I do no good, and do nothing to fight evil. I surrender the world to evil. Thus I attack those few Saints in the

world who do good, as the worst of all, for they make an unbearable world, slightly more bearable.

Well the good guys in the world, have suffered such grave defeats, and have shrunk to Branch Dravidian numbers. So to conceive of Victory for the Good Guys, one must think in apocalyptic millennialist terms. Perhaps if I was living on some compound waging war against the Satanic world, it be easy to see the world in Tribulation. But to work some 9-5 Job and then help the Good Cause on my off hours. That can only lead to pessimistic despair.

Well, your not exactly sure what kind of life you want to live. I mean to live a life that succeeds by the standards of this epoch, one must embrace values diametrically opposed to your own. At times you sigh, and say yes I should have done that. But such a Pyrrhic "victory" is the greatest humiliation and defeat. There is the hope of having more pragmatically served the Cause, but that is largely 20/20 hindsight dreaming. Look at all the dreams of the future you had that failed. Dreams of the past are always more pleasant since they can't be refuted by reality.

But if you do reject the life of Roissy, then your stuck with the Beautiful Soul again. Cut off from real existence, and simply judging. I suppose at the end of

the day I do accept the BS life, with all its limitations. That is what I stood for. That is what defines me. If it is a retreat into hyper-individualism and subjectivity so be it.

The essence of the Beautiful Soul, is the HL Mencken caricature of Puritans and good times.

So all you can do now is rail at the imperfections of the world. Impotence becomes its own virtue. This hyper-moralism is a withdrawal from what defines morality. Duty is life. This isolation is the retreat from all duty. It is the very evil you vent at! It is the dictatorship of Purity over Morality. Neither Utilitarian good nor Kantian duty is accomplished by you.

The heart is willing. But the soul is weak. You believe in what is right, in the Law of the Heart, but you do not have the strength to carry its' burden. You can not endure the sufferings of unrewarded virtue. It turns out virtue is not its own reward but a heavy burden. For most, the choice is to simply abandon virtue and seek reward. Some brave stoics chose virtue over reward. You have abandoned both. You say the laws of the universe ought to reward virtue, if they do not, then a plague on the world! I will take no part! You can not endure virtue, yet you dare not abandon it. And so you flee and hide. You will

neither embrace evil, nor accept the punishments on good. Instead you curse the universe.

The BS is weak. Weak! It can not endure, what it means to be noble. IT lacks the strength of character. It is NOT Luther saying "Here I stand". It is the highest cowardice. And hypocrisy.

You can not endure the struggle of the Right, unless ASSURED of victory. You say those who fight for evil, are judged harshly by history? Judged even harsher are you dithering Hamlets, who bow to evil. Evil always hides itself under some shade of one-sided Good. But you Hamlets, you see evil for what it is, and yet your knees still quake at its awesome power. What is worse than a man who sees evil for everything it is clearly, but despite that wisdom bows in fear to evil? You BS have reached the highest level of evil, self-conscious evil that recognizes itself and still accepts it. Knowledge of evil becomes a mark of shame to you.

Judas sold out Jesus for 40 pieces of silver. You would do it purely out of Logic. The Roman Empire has defeated all enemies, it is evil and decadent, but but it is invincible and will last forever. What is more idiotic than 12 men against a mighty empire I do not need 40 silvers but simply logical coherence!

You thought you were higher than the Stoics, for while they resigned their virtue to the status quo, your virtue was tied to the Future. But were they not superior to you? They had their dreams of Res Publica and Cosmo Polis. But they were trapped in the belly of the beast. They could have their Cosmo Res Publica in the only form available to them, the LAW. Lex Cosmo Rex. And so the Stoic you have "superseded", did what YOU could NOT, though enslaved they lived under self-legislated free Republican laws. They did not retreat from the world, except in their mind. And such a retreat was only an advance in another higher direction, a retreat to the Republic. And where those laws of Nature conflicted with the laws of Empire, they willingly and happily paid the price of Contradiction.

All you can do in the face of evil is fall to your knees and weep. Say what you will of Seneca's Gold, at least he provoked Nero into killing him in the end. The Neros of this age have no need to kill you. In that Seneca's vacillating virtue far exceeds your pure beautiful soul.

If you must be a BS and you must retreat from Being, then so be it. But it is Good not Evil that smashes you. You can not endure the yolk of DUTY! The pains and misfortunes that honor will call unto you.

You pitiful weak-kneed cipher! You can not even stand! You knees bend and you fall and bow to all tyrants! What does your heroism consist of? Crawling on your knees! It is the harshness of nobility, that you can not withstand! You pay too much tribute to evil! IT is Good, Virtue, Honor, Nobility that is the harsher master, it is Fatherland that most cruelly torments her slaves! Do not give Dark the credit, it is Light that has blinded you! It is Light that has destroyed you! If you wish to curse your enemy, curse Good, for it is She that has tormented you! And Rightly so!

BS represents a retreat from the harshness and cruelty of Good and not Evil. If you truly were an enemy of evil, evil would finish you off. Evil rewards those who serve the Light, with the bliss of nonexistence.

Without life there can be neither sin nor virtue. How easy it is for the sin-less, virtue-less to judge those who live in the world.

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Hegel's Beautiful Soul and the Emo Subculture

April 19, 2010 by [Mopenhauer](#)

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18. People of conscience strive for social harmony, sometimes to the extreme of puritanism. They are often highly valued, but sometimes they go too far and try to guide the world towards pettiness. Virtue should also be aware of the ways of the world, and

live comfortably within the world with tolerance and forgiveness.

19. The weakness of Ethical Consciousness is that it sometimes opposes worldliness to the extreme of moral arrogance. It harshly judges the joyful person who interacts with the world, who engages the world in a game of skill and competence which gives meaning to the world. It turns its back on the heroic soldier because of minor infractions.



Translator's comments: The one-sidedness of each of the preceding stages is removed when the moral consciousness assumes the attitude of Conscience. Here the individual is at once self-legislating and yet sure of the unity and self completeness of its own

will in the midst of all diversity of moral content. The immediacy involved in the idea of a “self-legislating” will appears in the perceptual directness of the action of conscience: it “sees” what is right and does the right without hesitation. But it is not an abstract “faculty” of willing independent of the varied content of the individual’s moral experience. The universality of the individual permeates and pervades all the content of his being and makes him a concrete moral individuality, at home with himself in the smallest detail as well as in the larger issues of his self-complete spiritual existence. Conscience, as Butler says, is a “system” or “constitution”, analogous in the case of the individual to the objectified system of the state and its institutions. The self-deception of the second one-sided phase of moral experience seems also to have no place in Conscience, for Conscience is the transparent and self-revealing unity in all the content of moral individuality. Only on this condition can it be absolutely confident and certain of itself in all its functions, and this certainty of itself is the inalienable characteristic of conscience. It thinks it cannot be deceived about itself, can neither delude itself nor others, but freely realizes all that it professes to be and professes to be all that it realizes, It is thus the supreme achievement of finite spiritual existence; but it has no meaning apart from the existence of finite spirit in the form of society.

Its very conditions, however, give rise to delusion and deception of another kind. For, so complete is its world and its life, that it may attempt to cut itself off from the concrete substance of actual society which alone makes possible the existence of conscience. It then tries to cultivate goodness in solitary isolation from the actual social whole. This is the attitude of the “beautiful soul”, a type of spiritual life cultivated by the “Moravians”, and familiar during the Romantic movement. Novalis is the best-known example; the classical interpretation of the mood was given in Goethe’s *Meister’s Lehrjahre*, Bk. 6. It has the self-confidence and individual inspiration of Conscience, but frankly rejects the concrete objectivity which secures for Conscience liberation from mere subjectivity. The very rejection of objectivity is the only achievement of the “beautiful soul”, and is held to be the greatest triumph of its self-conscious freedom. It flees from concrete moral action, and luxuriates in a state of self-hypnotized inactivity. Still it takes up this attitude in the interests of “pure goodness”, and hence in withdrawing from the lowly deeds of the daily moral life it indulges all the more in the self-cloistered cult of the beauty of holiness. It is moral individualism turned into mystic self-absorption. Hegel’s analysis brings out that this type of spirit is in principle as it was in fact the direct ally of moral evil. For (1) its refusal to act means

indifference to all action, good and bad alike, and the rejection of the demands of duty is precisely immorality; (,2) its self-closed isolation destroys the very principle of true morality, universality of will, recognition and acknowledgment by others of the claims of the individual will.

But this extremity of finite spiritual experience is the opportunity of Absolute Spirit. The attitude of this mystical moral individuality is indirectly an indication of the finitude of the moral point of view and therefore of its failure to supply the absolute self-completeness which spirit requires. The very consciousness by finite spirit of its inherent incompleteness is implicitly a consciousness of the Absolute Spirit. The consciousness of Absolute Spirit is the attitude of experience known as Religion.

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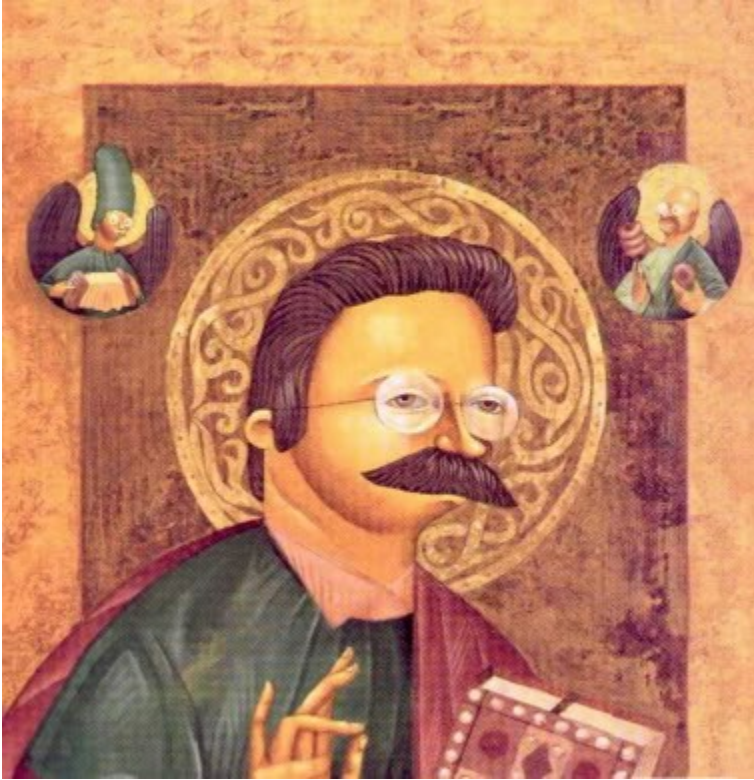
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**The ideal Protestant would be the Presbylutheran
Ned Flanders.**

April 17, 2010 by [Mopenhauer](#)

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Here you are a spider making his final round swirling in the toilet bowl before being dragged down the drain. Lets us be straight here. You made your choice. For you life was about serving Good, which you interpreted as ruthlessly pursuing self-interest since you were the only carrier of the good. Ambition went down in flames. Your road to power was smashed. It was only then that you became a wimpering Tolstoyan Jesus, moaning about the cruelty of the world and turning the other cheek. Even now if given the chance you would fight fire with nukes. But you did not Good when you had your chance. Your “good” was no different than the “morality” of some teenage Ayn Randroid who

discovers self-interest is saintly. Your anti-Randist Randism was actually more toxic, as you performed your Randroid motions certain that you were carrying the Light of Humanity. At least the Randroid knows his assholery is just for him personally. He could never inspire the same zeal for the I that your Religion of Self did. Who cares what good you would have done if you succeeded, you failed, and must be judged by that.

Long before you read PUA, you had a Roissyite view of the world, which is not surprising since that is the orthodoxy of our age. You will learn the good Roissyarian gospel straight from Disney Channel and Nickelodeon. And you did. No one tells anyone to be a nice guy beta anymore. But that was you fear wasn't it? To be used, taken advantage of.

The irony is you would have lived a far more materially successful life if you had just been a do-gooder Christ-like nice guy. I will remain neutral on whether such a path would be inferior to being an alpha jerk. But it certainly would have yielded you more happiness and success than your omega jerkiness.

Your “evil” deeds hardly even rise to the level of Augustine’s stolen pears, but its the character that counts. And there is no doubt that you would have

committed the worst crimes to further your Ambition, too much was at stake on your star. So if you did little good and little evil it is only by lack of opportunity. You say there is no greater sin than to do good in an evil world. But as Belloc and Tolstoy point out isn't that the justification of ALL evil? Even Roissy in Dc when hes not reveling in how sexy evil is, claims he is just balancing the universe by fighting the evils of feminism with the only weapons available. That without his heroism on the battlefields of Nightclubs, we would be overrun by hordes of Feminazi Panzers. Of course what makes "feminazis" a threat is precisely the fact that they represent a danger to the libertine consensus. As Hugh Hefner said: "What I'm interested in is the highly irrational, emotional, kookie trend that feminism has taken. . . These chicks are our natural enemy. . . . It is time to do battle with them and I think we can do it in a devastating way. "

You could have been "good" and "nice". And not for some distant future, but in the present. I suppose that would be best combined with a comic view of life.

But that is the point. These were battles that had to be fought out in HS, JRHS, perhaps much earlier than that. It is useless to debate these points now except as history. You made your choice, or perhaps it was no

choice, either way it doesn't matter. You gambled everything on your Star of Destiny on History. You lost. Badly. There is no other way to put it. You knew what you were getting into. You knew the stakes. You knew the prize? Or did you? Well, you knew the prize you wanted. IF there is one thing you did not know it is perhaps the odds.

Well, what other life did you want other than greatness? There is no mediocre life, you could imagine. IF you were simply unfit for greatness, well then that's that. The problem is that after withdrawing from Existence, you now critique it as a Saint. That is a Break in continuity! You cover it up by pointing out that superficially it was always the same Good. But the Means were fundamentally different. And that matters. It is one thing for you to be a conquering Caesar but doing it for the sake of Lex Rex. In such a case the real story is your personal ambition and drive for glory, with Good serving as paltry fig-leaf to cover your nakedness. In the current situation you are a Hegelian Beautiful Soul lamenting the cruelties of the universe. The Conquering Crusader and the Beautiful Soul are too very different characters.

Thus your parents are not entirely wrong when they see all this as a failure of personal ambition. For until then Good was simply a cause to fight for, only after

did it become a true End in itself. Good changed from something to fight for, to a tool to measure the world with. Well you could always join some religious sect and just do some general do-gooderness. But that's one thing that hasn't changed. You have never believed in the power of random acts of kindness. Even when the burden was placed on you as an individual, the power did not lie on your individuality, but precisely in your ability to escape the constraints of individual and have social power behind you. So even your belief in your immense individual power actually confirmed your general fatalism about individuals changing the world. So the idea of being a Ned Flanders, has virtually no appeal to me.

Well not to mystify the Ned Flanders America, but that's not totally unreachable. If you're willing to search, work, and pay the price for it, you can find some Smalltown USA escape from Babylon. And if you're willing to hunt, you probably could find a decent neighborhood and work environment, so that to an extent you could escape the sheer brutalities of the world. Well look at Frat U, you experienced virtually no personal evil, your whole despair came from having to be in close contact with debauchery.

So I don't know what to say. I mean your glorious ambition, that's not going to happen. You certainly can survive, and live a middling sort of life. You need not experience immense evil. You can't entirely close your eyes and ears to the culture. But that's the use of religion. Just drop the R-bomb, especially if it's New Agey exotic, and so long as you're not some Puritan ranter, you get a free pass to escape the culture. If you have to explain your lifestyle with ethics and philosophy you're a loser. I suppose it's the same way with Conscientious Objectors. One can read the whole canon of western philosophy, and have a whole ethical system of nonviolence and pacifism and have a hard time with the Draft Board. But just drop that you're a Quaker or Jehovah's Witness, with no knowledge of conscience, and you're off the hook. Well one can also be a Conscientious Objector from culture, but if you have to explain it without Religion, well then you're just an intellectual draft dodger. So as long as you have some live and let live religious excuse, you'll have a decent level of respectability if you choose to shun the culture.

Well the thing about Protestantism is that Luther said the servant girl doing her dusting pleases God far more than all the asceticism of the Franciscan monks. Thus for Luther true virtue lies not in the cloister but in one's calling. In doing a good job at one's work.

So Protestant asceticism actually marks a decline from the highest levels of the Franciscans or Augustinians. BUT the bar is lowered, but sinners are expected to be able to meet the lower standards. Thus while the Idea Catholic life may actually be more Pure than the ideal Calvinist, it is an impossible standard met only by a few monks, and ignored not only by the peasantry and gentry, but also by the Popes and Priests. It is a democratization of virtue. It is a little diluted, but the highest and lowest are expected to rise to its standards. Thus your Monkish virtue actually represents Catholicism over Protestantism. The idea Protestant would be the Presbylutheran Ned Flanders.

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[The unread blog at the edge of the internet.](#)

April 16, 2010 by [Mopenhauer](#)

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Well here we are alone again at the unread blog at the edge of the internet. Most of the blogs out here are just zombie-blogs made up of corpse pilfered from the wiki-cemetery. So here I am, one living breathing conscious blog buried under a mountain of corpses. Who am I writing for? My enemies I suppose. This is my confession and my kow-tow. You've won, this is your world, you have made it in your own image. Were the shoe on the other foot I would have given you worse than I got. You beat me fair and square. Well, all is fair in love and war. As for the Good

Guys if you ever do win, surely you will have the technology to resurrect me from the grave and you will surely sentence me to an eternity of torment, and there will be nothing more just than that.

What is the point of this blog? Please don't tell me it represents some kind of "hope", nothing can come of it. You are simply playing the jester for the new Kings. Bah, your aesopian language, ain't so aesopian. You think you can do what all those Great Names could not? Take Jesus, he had some pretty good ideas, at least the golden nuggets dug out by Jefferson, Kant, Feurbach and Tolstoy. Well from the Gospel of John, In the beginning was the Logos, Christianity is basically just semi-Judaized Neo-Platonism. Or perhaps Stoic -Romanized Judaism. Well anyway all the Kings of Europe accepted the Gospel, and nothing good came of it. Jesus was the state ideology of Christendom and nothing came of it. Yeah there are the lessers, which also can be read by all the rulers of the world. They have made the case far more eloquently than you ever could. And what good came of it? And this blog isn't even your lesser intellect making the same case those Giants made, no this is just a white flag of surrender. It is a lesser Thomas Cranmer renouncing everything he ever fought for and kissing the Pope's toe. Thank God you are not in the position of Cranmer or you would do

some damage. It is good that you are a nothing, and the Good-Guys will not have to be embarrassed by the ravings of a crackpot. Schopenhauer kissed the feet of tyrants in 1848, and thats what your doing. That is what your pessimism masks. Its the same story with Dostoevsky, that mock execution scared him straight, and his existential angst was just a long way of saying, "you've won old Czary this is you world now".

Well don't blame this on evil men. This world is your creation to. Look at the talismanic, magickal, grimoire, hermetical place you assigned to Sacred words. Freedom, democracy, liberty, citizen, republican, populist. Well those ideas, YOUR ideas have won, EVERYONE is for "freedom" and "liberty" and "republic". Even "democracy". This is your great victory. We have a World Republic now. Even the Bad Guys are for freedom. Thats means we've won right?

Well as a good TULIP Calvinist I believe in the perseverance of the beta nice guys. Which means if a so-called "recovering" AFC ever renounces "niceness" he was then in fact never nice to begin with. He was Roissy all along and just pursuing a failing strategy. Not that there are any AFCs left stupid enough to pursue that strategy. To be a nice

guy today, you'd have to actually believe in Disney niceness in your heart. And NOBODY is that stupid and childish. Well if women are OK with this, I don't get it, but to each his own. And men obviously have a great party going on. And the beta nice guys is just a mythical strawman to shoot down. He doesn't exist. You looked for him in high school, read to bow down to the Noble Man, and serve him as a loyal dog. He did not come. He doesn't exist. If noble character existed you would be his servant. Since you serve no one, he must not exist. Proof.

So men are all Roissys and women are all Ayn Rands. No one needs a savior. If there is anyone who needs to be saved in the world its you. And you know how They would "save" you.

Well there were some nice things about humanity no? Among all the stupid sadistic misery, there were some interesting things they did. Eh? The curtain had to be pulled down on this fantasy of a naked-primate eventually, but it was a wonderful show at times. yes I suppose there were some great deeds. Ah we could have just stayed home Odysseus and never bothered. Well it is right that humanity should have tried to achieve something so wonderful. To have come so far from that cruel ape. Do not begrudge to much my dear, if man must go back to his old ways. He IS that

cruel ape, after all, that's what the best science of our age says, and we must bow before power always. Look at that baby-killing, raping, enslaving Gorilla and chimpanzee cousin of ours. Who would have expected such grandeur from his hand? Be content with what was. That brief golden age, that brief flowering. That short dream where anything was possible. Where man could be so much more than That. Fall to your knees and thank the Selfish Gene that such a gap was allowed.

So is there anything left to be said? I mean this the same old conversation going in circles. As Wittgenstein said "the world is all that is the case". The world is not so horrific that we must flee from it, but not worth paying the price for. I will go on drifting through as long as I must do nothing. But I will not work one iota for the privilege of survival. And so starvation will weed me out of existence. That is right. For my genes are fundamentally antagonistic to survival in this world, it would be a crime to allow them to survive. It is best for all. What will happen when you are thrown to the streets? Well, you won't get a job.

Free will. That's what all the misery and horrors of this world were before. And yet it is so human to reject the offer of angelic automatons. Well then

humanity, enjoy the world you make in your own image. That is what freedom gives you. Life is freedom. Freedom is suffering.

As for me, I defend nothingness. I didn't always. But I've been driven to the edges of being. Well that is what must become of your silly childish Disney-Jesus "love one another". Mr. Rogers must be nailed to the cross and crucified. Such is the world. It can not but end in nihilism. That's what Nietzsche said. He said Christianity was the real nihilism, that slave morality in the end meant hatred of life and all that is alive. The slave is the object and he must hate the subject. And so he will wish for the stasis of non-existence.



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Overcoming Bias: Fair & Balanced Critiques of Me

April 15, 2010 by [Mopenhauer](#)

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Liar. You not only accept your dad having authority over you. You demand to remain under his authority indefinitely.

When one person lives completely at the sufferance of another, that is real authority. Like with you and your dad. You have to try and beg him to let you stay because he has the power to kick you out at his whim.

Even if you managed to convince him that you were right about the evils of asserting the will to live, he would just quit his own job, and then where would you be?

He exerts complete authority over your life for as long as you live parasitically off of him. Using your own labour to provide for yourself by exchanging it gives you authority over your own life. If you don't like a boss, get a new one. If you don't like your new boss, find another one. Write a book and be your own boss. Design a new revolutionary software program and become a self-made billionaire.

There are ways to support yourself that don't involve working a 9 to 5, if you know what I mean.

Yes, someone will always be higher up the food chain than you; you're not the ruler of the world.

But there are situations you can find for yourself that might be tolerable, where you can pretty much be left alone to do your own thing.

The thing is, you've got to get off your dad's couch and out into the world, or else you'll never find them.

You could work a cash register. If you don't like working a cash register, you obviously know how to type. You could get a job doing data entry. You could get a job in sales. You have plenty of options that don't require years of aviation training. You might even be able to find a job where you sit around reading or listening to the radio.

You could write about all your misinformed ideas, and get your drivel published. That's what Schopenhauer did. I notice that he didn't sit around mooching off his parents for his entire life. Also, he got laid.

Well, you could be... a hit-man. Or a dealer. Just kidding.

You could, for instance, drive a cab. They're independent contractors too, answerable to no one. They pay fifty bucks to lease their cab from the cab company for a twelve-hour shift. Whatever they make on top of that (and gas), they keep. They don't *work* for the cab company. The owner of the cab company is not their "boss". They just lease a cab

from him. The passengers aren't their "bosses", either. if they don't like the passenger, they can tell him to get the fuck out of the cab.

There are many situations like this.

I've got a friend who works in a hookah lounge. He hung out there so much that the owner finally hired him. He basically just sits there all night, smokes hookah, and watches tv. On weeknights, hardly anybody comes in.

It's *where he wanted to be anyway*, you see. Except now he's getting *paid* to be there. Not much, of course, but enough to afford half the rent on an apartment he shares with a roommate.

That kind of situation is a dime a dozen.

There's no "tyranny".

You just start living your life, you develop interests, and you go where they lead you. Sooner or later, if you're halfway lucky and if your expectations aren't too high (I can tell yours aren't that high), you fall into a situation where you're self-sufficient and answerable to no one.

You have low self-esteem.

You can do anything. You've got nothing to lose. The people who do half the things on that list are barely-functional drug addicts.

It's not a "ludicrous fantasy" to imagine you could

find a situation- besides leeching off your parents- that is comfortable and agreeable to you.

The only power you boss had was to fire you. And the power you had over him was to quit. You exerted your power over him and cost him the expensive of training someone to take your place.

Sounds like you were at the top of the food chain and used your power without regard for how it affected others. Tyrant.

I'm gonna venture a guess, on the basis of this, that you don't have a flippin' clue what you're talking about and are pretty much just blowing a bunch of hot air out your ass. 😊

Look, you're good at bullshitting.

That's a compliment.

I am too. It's taken me far in life. Just this one attribute.

You say you're unskilled, but bullshitting is a skill, it's also apparently something you love to do, given the amount of time you're voluntarily spending doing it.

You really *can* make your life the way you want it to be, *without* further cannibalizing your poor parents.

I'm sure they're *sorry* they forced you to be born.

They probably didn't have a clue how it was going to

turn out. Maybe they assumed you'd *enjoy* life. They made a mistake. Don't make them pay forever.

I don't think that what you lack is "skills", per se, but self-confidence. Believe it or not, most young people don't have "skills", once you get away from college campuses. That doesn't stop them. They go right to town without them.

The other thing I think you're lacking is curiosity. That was the thing that compelled *me* off my dad's couch and out into the world, at a very young age I might add.

Aren't you just *curious* to know how the world works?

It doesn't sound like you are; it sounds like you think you already *know*.

But you don't. A lot of the things you're saying are really silly and not accurate at all, and you're saying them as if they're facts, when most of us here know better.

Aren't you curious to *really* know about life, so that there's something *behind* your bullshit?

It sounds like you *want* to know things; you want to know them so bad that you're pretending you already *do* know them, except that you sound as ludicrous as a five-year-old attempting to lecture adults.

Just think how much better it would be if you actually got out in the world and learned about everything firsthand, and then you could *really* lecture people and not sound foolish.

I mean, seriously, I know that sounds insulting. I'm not trying to.

I just want you to find some motivation inside yourself to live, to have a life. You *ought* to be motivated, at the very least, by curiosity.

Why aren't you?

Do you *truly* believe that you already know all about the world, that these things you're saying are an accurate representation of how things work? Because they aren't. And I don't think *you* even believe they are.

Don't you want to see things, understand things, learn things?

Don't you want things to happen to you?

Because you have absolutely no knowledge of the world beyond what you've read in philosophical texts, and seem to have made no effort to gain this knowledge, or any knowledge which does not serve as confirmation to the ideas you've gained from them. And also because it's damn easy to lament on the harshness of the world when one has a pampered, easy life like the one you lead. You think you've

experienced any true harshness in life, with all your material needs taken care of, and with all the opportunities available to you? Bull****.

If this world is truly unbearable to you, then why do you wish to remain in it? If working for an honest wage is such a terrible system, why do you wish to live on such a wage, as you'd be doing if your poor father actually did agree to support you? And if you wish to manifest no will to live, why the hell are you manifesting that very will through this attempt to have your physical needs met so that you may have a long, miserable lonely life as a leech on the good people of our society?

So what do you plan to do when your parents stop supporting you? How are you going to "pay any price" without a job? 🤡

I think your ego is over inflated and so fragile that you jump to these extreme conclusions about the employee/employer relationship. There is always an authority over any of us. We are pack animals and therefore always will have Alphas over us. Unless we are the Alphas, of course. But that has to be earned, which you aren't willing to do.

You enjoy philosophy. Maybe you could write Hallmark cards. 😊

So you are just scared, really.

This philosophy is just an elaborate house of cards you've built, to disguise the fact that you've been hurt or frightened by the ugliness of the world in the past, and now you're afraid to ever leave your parents' house and venture out into the world again.

You call a fundamental instinct for survival cruel. You can't label instinct with emotions. Your heart doesn't cruelly beat.

Who ever suggested that the bosses power over you was legitimate because he took the most risks?

The only power a boss has over you is the power to end your working relationship. You have that exact same power. Your power is equal.

FYI, most bosses are middle management, not risk-taking entrepreneurs. How about if you get a job (or two) doing something you like to do anyway, and then quit as soon as the boss tells you to do something you don't want to do? Hard to paint him as some omnipotent slave driver when you can strip him of his power over you at the drop of a hat.

Then you continue to live passively right up until your boss tries to exercise some of that so called "omnipotent" power, at which point you rip his power away from him and continue to live passively

anyway.

I think you may have some reading comprehension issues. I tell you that taking the high ground doesn't increase the number of troops you have, but gives you a tactical advantage, and then you tell me that in my own words taking the high ground doesn't change the situation at all, and is a useless suggestion.

Of course it changes the situation. That is where your perceived power difference comes from.

If a boss fires you, he can still keep his business going as long as he has other employees to assume your duties. If you are the only employee, and the boss is forced to close his business until he can find a replacement, he is going to be less inclined to fire you. That is how the boss divides his power to his advantage.

You can similarly divide your power to your advantage.

In either event, the advantage is derived from leveraging one's power to end the working relationship. Leveraging your power does change the situation in a real way. It isn't just in your head

You don't have to say anything to your boss. It doesn't even have to be a full time job. It could be two part time jobs. The point isn't to get the boss to

treat you right by threatening to leave, the point is to have being fired by one boss not affect your ability to eat.

You don't like working under any "authority" because you think humans are sadistic and that any boss will deliberately use his power to hurt you. What I am saying is that you can define the terms of your exchange.

If a boss tries to exert more control than you wish to allow by telling you to dress up like a chicken and run around singing happy birthday, you can just ignore him. If he threatens to fire you if you don't, then quit. This is a power that you have, regardless of how you leverage it.

After you have quit is where the leverage comes in. If you have divided your sources of income, then you don't have to go hungry until you find another job, so the negative consequences of exercising your power are minimized.

If you are particularly clever, you will have another job lined up before you quit the first one, resulting in no lack of income. This is easier than one might think. Most bosses won't suddenly become insufferable tyrants overnight. You can usually tell which way the wind is blowing before that line is

crossed, so you have time to make other arrangements before you quit.

Anyone can tell you what to do, regardless of whether they are your boss or not. And you can ignore anyone who tells you what to do, regardless of whether they are your boss or not.

If your boss tells you to post about the cruelty of the world on an internet forum, you have no rational reason to not do as he asks.

If he tells you to bow down and kiss his boots, you can just ignore him. Most of the time he won't fire you, because doing so would hurt his bottom line. If he does fire you, then good riddance, you wouldn't want to continue working for him anyway.

When employed, you are only obliged to do what you agreed to do in exchange for an agreed upon sum. If asked to do something outside the purview of that agreement, just tell your boss to take a hike.

Because, your little mental balm of "I'm my bosses boss because I can contribute a single vote to ousting him from office" isn't going to do you any good when your boss is being a jerk to you.

Increased job security isn't going to keep your boss from being a jerk to you either.

You don't need to decrease your boss's ability to fire you. That won't help you in any way, because in your extreme anti-authority position you will reach the threshold of your working relationship becoming unacceptable long before your boss does.

And I hate to break it to you, but a Union is just another boss. They have the exact same authority over you that your boss does, they are providing the same sort of exchange of value.

The union has the authority to end their relationship with you. That is the exact same authority that a boss has. The union also expects things of you in exchange for what it provides to you. It is a libertarian, free willed exchange of value.

It is exactly the same as having a boss. You agree to exchange union dues (something of value) for the Union's services (something of value).

Then the union tells you you can do this, you can't do that, you have to do such and such. If you don't do what the union tells you to do then they end the relationship. This is the exact same situation as a boss, except that if you don't do what a boss tells you to, he probably won't actually end the relationship, whereas your union will.

Bosses are someone you can complain to as well.

And they have ACTUAL leverage over other employees. And for the record, unions do go on strike.

The Writers Guild of America went on strike just last year.

There is no magical justice in determining power by means of a popularity contest. That is where the private sector truly dominates compared to the public sector. Power is achieved by being productive and getting results rather than by being friends with the right people, pandering to a base, and preying upon people's fears.

Union leaders come about the same way as prom queens and political douchbags.

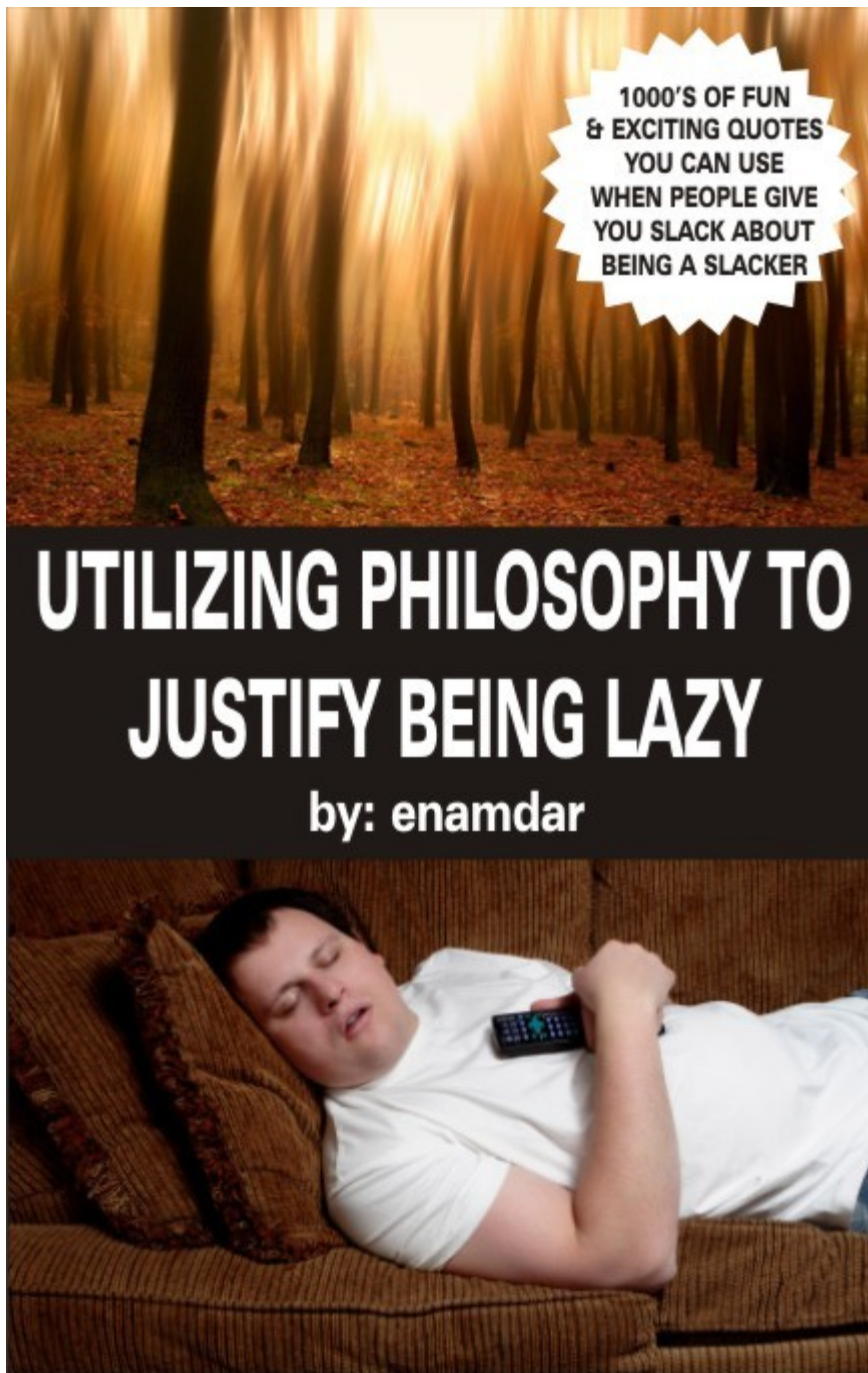
Drama queen 🙄. The value exchange isn't your "being, self, life, and essence." You just do something, and in exchange you receive something. You never have to do anything beyond what you agree to do in exchange for what you receive.

If someone offered to pay you to continue posting on these forums, would you stop posting because continuing to post would be "exchanging your very being" or would you continue posting, but not accept their money, thereby giving the person what they wanted for free?

If you like reading and listening to the radio anyway, why in the world would you refuse to get paid for it? It boggles the mind.

That is just about the most naive, deluded thing I have ever heard. Democracy is two wolves and a sheep deciding what to have for dinner, and you are a sheep who thinks that when the wolves are eating him, that he is really just feeding himself.😓

So I've got an idea. You can write a book while you waste the days away. You may as well get something constructive done in all of that time. Here's a general title and cover design to help inspire and get you started.



Dude, I have the perfect solution for you. You should write teen-angst vampire novels. Then you can be your own boss and don't have to enter into bondage. Also, you sound like a Stephenie Meyer character already.

Let's see this asshole wax philosophical about the cruelty of life when he hasn't eaten in 5 or 6 days.

Seriously, the best damn thing you could do is go overseas to a truly poverty stricken country. See what these kids go through every single minute. And then, as soon as you get back and realize you are probably one of the luckiest people on earth, kiss your dad's feet until the old fart thinks he got a pedicure.

Grow the HELL up. I still think a good piece of pussy is just what the doctor ordered for this guy. Words of wisdom, though, stop pontificating about the nature of existence and such. Chicks don't go for that ****. Well, you may be able to bag some uber liberal coffee house war protestor, but those chicks are boring and earthy and have hairy pits.

Just grow a pair and stop being wishy washy. The chicks will line up and this bull**** will be a thing of the past.

Jeez you have your head stuck pretty far up your own ass, don't you?

Human pleasure doesn't just come from sadism. Get over yourself. Go out and help someone who is truly unfortunate... like a quadruple amputee who doesn't have the opportunity that a lazy slob like you has.

Your problem isn't that you are depressed. It's that you are so fat your sausage fingers can't dial the phone to call the temp agency.

Fatty.

Dude noone likes self-loathing pussies. Yes, men are inherently wicked and power-driven. Boo freakin hoo. Just because you're able to recognize your own tendencies doesn't mean you should hole up somewhere and doom yourself to a life of mind-numbing introspection (aka whining). Life is out there. Get on with it.

You can make a lot of friends at a job, and girls usually like it better if their boyfriends have jobs and are generally independent. So get a job and become independent and contribute to society in the dynamic and wonderful free market while it is still here.

"The free market is the only economic system that produces on a sustainable basis, and for the overwhelming majority of Americans, an abundance of food, housing, energy, and medicine—staples of human survival; it creates an astonishing array of consumer goods that add comfort, value, and security to the quality of life; and the free market recognizes

that it is in man's DNA to take risks, to innovate, to achieve, to compete, and to acquire—to not only survive but also improve his circumstance." — Mark Levin

If my son graduated college, quit a good job afterward, and wanted to live at home, I wouldn't kick him out, but I would stop paying for his stuff... he would have to pay for his own cell phone, gas, car insurance, medical insurance, and he would have to contribute to the food, electric, cable, and internet bills.

back in the day, my folks response would have been 'see that door there? don't let it hit ya in the ass on your way out'....another response would have been 'awww poor baby has to work...you poor poor thang.....so mistreated, life is sooooo rough for you...awwwwww.....now stfu, get off your dead ass, and get a job ya bum!'

Enamdar, gather these posts and publish a book. I won't buy it but I'll tell people it's very good. Put a picture of a naked woman on the front to secure sales. If that's against your principals, use photohopped pics of murdered fetuses. Anything that draws attention.

I would also advise you to use stimulants, your brain needs dopamine.

Yeah, there is time enough to be philosophical and introspective on the weekends and holidays. lol

Until that time, people have bills to pay and they have to eat. Like it or not, that's life.

My mother used to say, "Life sucks. The sooner you realize that, the better off you'll be."

You know you got it good. I spent most of my time in Iraq training and terrifying pussy ass Americans such as yourself who are too damn low life and useless to get a job and so were pushed into doing the army by their family. They couldnt even run properly, had no idea how to hold a gun (considering its at your disposal with the second ammendment and all) and used to cry everytime they ran the course.

Stick you in a battlefield with me and id have a field day with you, make a man of you i would son.

you don't want to be cured of apathy and nonaction? ok..well, once you exhaust your savings, be sure not to try and leach off mommy and daddy, or societygo ahead and starve yourself....i'm guessing after about a week or so without food, that you will develop a sudden case of 'motivation'...hunger pain can be a real bitch, and i'm guessing a real motivator...put the damn weed down loser and get off your ass.

Jesus H. Joseph and Mary.... W.T.F.

Why don't you see if you could get a job with a 'news'paper like the Enquirer. Seriously.

You do realize that almost everyone who posts on this forum has a job, has had a job and is now retired or is going to school to GET a job, right and most people who are going to school are doing that AND working... right?

I've had to work two and three jobs at times to make ends meet. I have two children who depend on me for all their needs. There isn't time for me to sit around and be philosophical about life and how I'm "oppressed" and all that other BULLSHIT – because I have mouths to feed.

I am not and have never been on welfare, public assistance OR had my mother and father pay for shit. What I have, I've worked my ASS off to get. It's not the fanciest, it's not the best, it's not the most expensive.. but it's mine and I earned it.

So pardon me if I don't feel "sorry" for your dumb ass because you're feeling like you're compromising some ideal you have set in your mind.

Grow the hell up and stop being a whiney baby pissy pants. Pop your parents teats out of your mouth, get

off your ass and do what you need to do – be an adult and get a job to support yourself.

I'm afraid that Jesus *never* wallowed in toxic levels of self-pity, whining about how his parents were evil for bringing him into the world without his consent, and how he refuses to lift a finger to survive.

At some point (having graduated I think he's passed that point), he makes decisions for himself, so blaming the parents no longer carry weights.

Realistically, if his parents brought him to this world without his consent and he's sick of this evil world, he could either kill himself or make a space for himself so he could control his own life/destiny so he needs only be in contact with the world sparely. I think he just enjoys the self pity. Sometime I go under my comforter and hate the world and everyone who loves me too. But eventually I get out and do something active. If he really believes what he writes, he's enjoying his misery too much. Other people thought the world is an evil, cruel place too, but they don't sit in a room somewhere in front of a computer whining about it.

enamdar, if you read this, get from the computer and out of your house for a long walk. When you come back in, search the internet for some opportunities for

volunteering in your own community or other country, then you could do your part to change this evil world, or at the least, you will see that being forced to "affirm existence" by flipping burgers isn't the worst thing this life could offer you, then maybe you won't take what you have so much for granted.



Sure there is. Your position is that it's not fair you were brought into the world without your consent, that life is unbearably cruel and you were not consulted for having been forced to live it.

But it is absolutely, 100% within your power to correct that injustice, and to end the cruelty.

You have not done so. Merely plodding along with minimal effort is not only NOT solving the problem, it's perpetuating it. Every bite you take, every bit of air you breathe, perpetuates it, and each one represents unnecessary effort on your part, and it perpetuates the cruelty. You continue to exist *entirely* by your own consent. You are a co-conspirator in the cruelty. And you compound the cruelty against others by wasting resources that others could use if you weren't here.

Therefore, this is bull****. At the very least, you're trying to intellectualize your craven cowardliness and off-the-charts selfishness.

Congrats. You *are* what you claim to hate.

It's not about "the gift of life", it's about the fact that she lets you move back in when you are basically a parasite in her life. she gave you emotional and material resources, for that, you own her something back, if you are a half way decent human being. I think when you take something from someone (you took and are taking shelter and food from her), you own that person something back.

Yes, we can "pick our favorite ethical life (eg Confucius) out of a history book and live by it". If your posts here are true, you have chosen yours – and you have chosen to be lazy and selfish. That is the (un)ethical path you have picked.

Dude, the fact that you are not starving and homeless shows that the morality of our age is more than just "strength and sadism". You shouldn't talk about cruelty and the world, and "morality of our age", your world view is too limited.

Join the French Foreign Legion or something and die in a glorious firefight.

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[Criticisms of Mopenhauer](#)

April 15, 2010 by [Mopenhauer](#)

| [Edit](#)

Dude, it's not a goddamn negotiation session. You have nothing to offer that isn't already readily

available on the market, and they have what you need to get. You can start your own market and see how well that works out for you

Anyone that sees the world as evil and bad... and cannot comprehend / cannot see beauty, is likely depressed.

Enamdar is articulate, he has that on his side, but perhaps lacking quite a lot in “actual” lived experience. He is questioning life... in *his* way.

I remember as a teenager thinking that the world was strange... the concept of work, of how people all did the same things, and what-not. I thought I saw through it (I probably did!) and I wanted something so very different for myself... but that probably would have entailed living in a COMPLETELY different world – and there wasn’t one of those different world around... so I settled for this one. 😊

In my way, I have a soft spot for enamdar. I have a soft spot for everyone that struggles... and life can be such a struggle sometimes, for all of us...

I think you misintepret this guy. The secret of enamandar, I think, is that his beliefs are what make him happy... It’s something unique(and special) to him, that he believes can give him an excuse to be

arrogant and self-righteous, and the best part is that his philosophy is to sit around and do nothing.

I don't think he's at all clinically depressed. That be giving him way too much credit. He's just ridiculously naive, arrogant, and self-righteous.

On the other hand, I would be hard-pressed to think of a better pharmaceutical solution for this young man's problems than cocaine. Between euphoria and motivation, it might be just the thing to get him to re-examine the world in a more positive light and try to interact with it in a beneficial fashion. Not to mention, the withdrawal symptoms would make a much more compelling motivation to continue working than his fear of homelessness and starvation have apparently been so far.

I've got 2 possible solutions to your metaphysical problems:

1) get laid

or

2) [Aspects of monastic life](#)

And to put my earlier statements in this context, it's

because you've managed to live this far in your life without getting a good taste of either. Of course, you can't be **top** unafraid of the whip, or too disinterested in the carrots, because you're here begging for help to maintain your current life.

Yes. You are living the life of a child. This is not, and was never supposed to be, a permanent condition. It is time for you to step out and live the life of an adult, as your father and almost everyone on this thread has told you.

Get off your lazy, no-good, pot-filled butt and get a job. Or live in a cardboard box under an overpass. Just stop mooching off your father. How old are you anyhow...over 18? Your parents can't take care of you the rest of their lives, nor should they. You can read all the philosophy books you want, and it still won't make you a living. People need to work for what they get in life (unless you are filthy rich to begin with). Evidently you think nothing of your father and his having to help support you. Why is that? Do you have no sense of personal responsibility? I mean really...if all you want to do is nothing...have your dad ship yourself to my house. I can always use a door mat to wipe my feet on. That would provide you with a sense of purpose.

Did you ever consider that your professors were just full of ****? Or did you consider that, as your considerations were incomplete going into college, your considerations were also incomplete leaving college? I understand the impulse to react to being introduced to some new body of knowledge that changes your core philosophy by thinking that you've made some magnificent discovery and thus you've figured out the world, but that said, the more logical response would be to accept the breadth of your own fallibility.

Trade isn't coercion, and using labor in free exchange is not authoritarian. The reality is you'd have to do something to get food no matter what, if no one else was there you'd still need food. So recognizing this, you have a choice, you can produce your own food, and anything else you need, or you could instead exchange the labor you would otherwise dedicate to producing these things you need and want, if doing so were more efficient (you get more for the same dedicated effort).

So that premise of your whine-fest is clearly without merit.

And the philosophy that life is nothing but random suffering fundamentally fails to take into account human pleasure and joy. I'm a relatively happy guy, I enjoy what I do, I enjoy the people that are around

me, I have food to eat and a roof over my head, and I participate in free exchange, including the exchange of my labor. I recognize how I benefit from exchanging my labor, that the exchange of my labor will enable me to do what I want to do in the time I have in my life.

There is obviously some suffering, but to say existence is suffering is like saying existence is blue or existence is cheeseburger. Suffering is just one part of existence, and the opinion of a guy in the 1800s who was clearly too stupid or too up his own ass to see anything outside of one aspect of his personal existence doesn't change that. People feel happy, people feel joy, people feel at peace with the universe, as well as feeling pain, sorrow and hunger. They've identified the chemicals and neural functions that cause this, it is a fact.

The problem with college is that the preposterous garbage increases at exponential rates over time, because the professors are the kids who really liked the garbage in college. I've been through college, I see its merits, I did well and I learned a lot, but I also learned enough to recognize when someone was trying to feed me a steaming stinking hunk of ****. A lot of kids (like you apparently) come in having never encountered the amount of horrors that have happened in the world, the starvation and the base cruelty, and so they read "A People's History of the

United States” or any number of other bull**** books like it, they see the actual facts referenced and presume since facts are in it the argument must also have merit, when they frequently don’t. People are largely drawn to academia because of the detachment from reality, you don’t have to test your ideas against what actually happens. And so you can come up with nonsense like the exchange of labor is authoritarian or that existence is nothing but suffering, and you don’t have to accept basic realities like the fact that the employer does not inflict the need for food on the employee or the human experiences of joy and fulfillment.

Now you’re facing reality, and you don’t want to, you want to preserve the ideas you’ve developed instead of amending them as you encounter reality. You want to continue living in the abstract and so you’ve created a bull**** rationalization in order to do so.

You’re only hurting yourself, so if you think it’s more important to sit around committing acts of intellectual masturbation, by all means, but it’s only you that’s suffering because of it, and it’s only your own fault.

Like I’ve said (and a couple of others), he’s an emo.

He needs to go out, buy some new black clothes and eye make-up, and hang out at the coffee-shop with all of the other emos complaining about how unfair life is.

I wish that water wasn't wet. I cant tell you how many times I have sat and cried about the wetness of water.

It just seemed the right thing to do with my short time here on earth—to sit and cry about the way things are.

If you hate other humans so much so that you never want to lay eyes on one again why in God's name are you going out of your way to reach out and communicate with strangers on a message board????

You need counseling. You're clearly disturbed. This ain't the place for it.

All the great pity that you desire for yourself also belongs to your parents who find themselves in the same situation. It's not like they had anymore choice about being born than you did. Nor did they have a choice about the biological imperatives they cam programmed with.

You choose not to do anything about the human condition but worsen it it with your self-important whinging.

If you really had such issues with being alive—as opposed to merely being a needy attention whore—the issue would have been quietly resolved long ago. Instead you avidly crave the attention and pity of the community you ostensibly abhor.

Look, kid; you can't be the king of pain. Sting is the king of pain. Or he was till he learned how to have sex for hours on end. Maybe that's all you need. A girlfriend.

how happy do you think your parents are when they gave birth to a sponge instead of using one to prevent it

your parents obligation to you ENDED at 18. Grow the **** up and do what it takes to live the pathetic life you desire.

find your local emo crowd

Dude, there are all kinds of girls out there. You'll find one, if not more.

Oh, come now.

You can't tell me that hot, sweaty sex with two hornilicious babes could be any more exciting than curling up for a good read of "Being and

Nothingness” whilst listening to Stockhausen’s entire “licht” cycle!!

It’s my opinion that a purely logical thought process will invariably lead one to nihilism. Eventually, the human mind can venture no further and finds itself staring into an abyss we are incapable of explaining or justifying. Many a person has gone mad contemplating this inexplicable blackness; don’t go down that road.

But the objective truth is limited by our capacity to understand reality. Just because you are incapable of rationalizing or morally justifying existence in falsifiable manner doesn’t mean there is no fundamental explanation or justification for reality.

Perhaps it just escapes us and this life is merely a test. A test you can never prove, only sense.

Okay. I never said these discussions would yield an answer. That’s the whole point. Human reason will invariably hit a wall which leaves us with few options:

1. Endlessly contemplating the void until you go mad or
2. Simply accepting reality and
 - a. Bettering it or
 - b. Worsening it.

That's it, friend. You're staring into the abyss; you've hit the wall. The abyss will not be explained and the wall will not allow you to pass. Just turn around and rediscover life, or kill yourself. I sincerely hope you choose the former.

What about Jung's duality? Not only is it the source of human cruelty, it is also the source of human beauty, which is certainly appreciable to those who bother to look.

You're looking for an answer that isn't producible by humans. Stop searching, friend, you'll never find it. You'll just go mad, like Ivan.

No one has found an answer to these questions in their brain, but some have found acceptable answers in their heart. You've exhausted your brain, perhaps it's time to try something else.

I think you deny yourself happiness at your own peril.

This is good, there is bad. You seem to focus on the bad while ignoring the good. You ignore the duality.

Life isn't fair. It was never supposed to be.

What we have here is a nerd who never got laid. It is so obvious. And i would not be surprised if this

thread is the basis of his thesis. Put the books down, put your cock in a girl/guy, whatever your preference, and you will see that life does not completely suck. Being a virgin at your age does. Your “situation” exists entirely in your head. It’s your own goofy narrative.

Your “reasons” are rationalizations. When your emotional motivation changes, you will rationalize something else.

Don’t fool yourself that you or any other human is primarily a rational being. reasons come after decisions.

It’s the magic of the vagina. It has mysterious powers.

Seriously, it’s better to have loved and lost than to never have loved at all.

it’s called an orgasm

its a natural built-in stress reliever

do yourself a favor. Rub one out, and then you can multiply that feeling by about 100x. That is what it is like to be inside a woman, or dood , if thats your thing

I think the scientific term is toxic semen buildup.

You're a dreamer in the wrong way. Most dreamers may be naive, but at least they're productive in reaching whatever goal/s they dream of attaining. But I suppose if your dream is to do jack **** all day and sit on your fat ass, than your sure as hell living it up. It is also interesting how somehow you deceive yourself into thinking it is really deep and intellectual to be unemployed and completely inactive.

If your posts are any sign, it would seem you haven't registered anything that anyone has said. You literally have repeated the same thoughts over and over, sometimes even in the same form and from the same context.... all of which expresses perfectly the worthlessness of this discussion. Even if you do tell the truth about your situation, obviously nobody is going to convince you that your ideas about life are ill-founded and completely subjective. You enjoy your naive beliefs too much to change them as well as fooling yourself that you are somehow superior to everyone and therefore anything others say is irrelevant or inferior to what you have to say.

How? How are you better? When it comes down to it, what have **YOU** accomplished? Let me tell you that many here have wayyyy more life and/or academic experience than you. You have **no** right to be arrogant.

I suppose I can feel sympathy, but **never empathy.**
You're making a choice to behave how you do and believe what you do.

Ultimately, all I can tell you is to grow up and stop being such a little bitch. Many peoples' lives are stripped from them before they truly get to live and without their consent or prior knowledge... usually, they leave behind family that were dependent on them, emotionally or financially. Even worse, some people have to endure terrible pain(ie missing limbs, blindness, mental impairment) their entire lives yet still strive and sometimes even accomplish happiness. You have had none of these problems and nothing that compares to be unhappy about yet you prefer to sit around and waste your one and only life.

This is all there is kid. Get up and go do something before you get old and die.

Well, it is quite simple. Having a girlfriend will open your eyes to the wonder and beauty that surrounds you. I would be the best thing that ever happened to you.

This would change your mind about getting a job because in order to keep a girlfriend, you need to be employed, almost without exception.

says the virgin with no idea of the concept of intimacy and love and how the Human Species is a Social Animal

Has someday dear to you recently died?
if not, do you have any idea the real pain it causes?
Are you disabled due to a catastrophic accident leaving you disabled?
if not, Do you have any idea how hard it is to move forward and make something of your life?

or are you really just a sad little boy in a man's body who doesn't want to grow up
Ummm, actually a girlfriend is another living, breathing, thinking, feeling, human being. You are not the only really real person in the world.
If you are for real and not just having fun with "how people will react to this BS", and really determined to live without working, then you can spend the rest of your sad life at a mental institution, or go to an European country (with a generous welfare system) and live off the State like millions of Europeans, some do it for years and years or work part-time only. Many foreigners go there to study and decide to stay, so is feasible.

By the way, there are handicapped people more productive, positive and smarter than you, you're quite pathetic.

See, there is your confusion. I was talking about getting a REAL girlfriend. A painted blow up doll is no substitute I am afraid. Having actually had sex myself, I can tell you with some authority that a girlfriend is not “just another shiny object to show off.”

What gave you such a misogynist view towards women that you feel you must objectify them into “shiny objects?”

So why don't you want your dad to kick you out? I thought you despised living under authority. Why would you wish to continue living under the authority of your father? The only way not to live under someone else's authority is to be self sufficient.

Here is what you can do besides getting laid: Get two jobs. Then neither job holds absolute power over your life, since you can quit either of them and still have a source of income, thus maintaining authority over your own life.

try paying attention, if at all possible

one suggestion was for you just to get laid
it is nature's stress reliever, and quite frankly, tends to
put in perspective the tripe you are complaining

about

than proceeding from there, you get a girlfriend because humans are a social animal.

There is a reason why prostitution is the oldest profession. Sometimes, to feel better, a guy just needs to dump a load. It is short lived and shallow, but that is where an actual girlfriend comes in. The world sucks when you are alone and live in your own head

get out into the real world, get a real girl, have a real orgasm, and then tell us how bad the world is and you could not show how stupid you are more than the above response

a relationship is not about trophy spouses

it is about sharing in the ups and downs of each others lives

it is about 2 halves being more fulfilled as a whole

yin yang

pot cover

I smell sour grapes. After all, who is lower in this world than you?

Hell, I'm as ****ing worthless as you are. Best I can hope for right now is to start sponging off the government so I don't have to keep sponging off my friends. But at least people **love** me, because despite as worthless as I am, I'm not a spoiled, self-righteous narcissistic little ingrate about it. Probably helps a

little that I'm capable of loving them **back**, instead of acting like I'm entitled to their services forever because my fancy college education didn't prepare me for the fact that people are ****ing **mean** to me.

You think you're sharing your misery with us, coming in here and pissing us off with your incessant whining? You think you're dragging us down?

This stupid worthless thread by a stupid worthless person didn't get to fifty seven ****ing pages because you're depressing us. Once everyone realized that you were as hopeless as you were worthless because you didn't **want** help, the only reason everyone kept coming back is because you're pathetic.

Nobody here gives a good goddamn if you get laid. Nobody cares if you grow up, realize what a douchebag you've been your entire miserable life, and dedicate yourself to making it up to your poor, sorry parents. And we're certainly not coming back for more of the self-indulgent masturbatory garbage that you call "philosophy."

You're pathetic, and we keep coming back and poking at you because we **enjoy** it. We keep coming back because no matter how ****ing pathetic our

own lives, we know we're better than you are and we
****ing enjoy it.

Congratulations. Guess you serve a purpose after all.

Are you one of those guys that has trouble getting laid so you act as if it's completely unimportant to you as a way of avoiding reality? Based on the simple fact that you've never had a relationship like that you can't really accurately judge the pros or cons of having one because you have no idea.

It's sad that you actually try to rationalize it. Plus, you are making several generalizations that aren't even based on your own personal experiences. If you believe everything that everyone tells you about male/female relationships and continue to avoid them based on other people's experiences, you are going to be missing out on a lot. Relationships can go horribly sour, but they can be wonderful as well. It's good for a person to experience these things. However, to sit on your ass like a lump of crap and not do anything with your life is pointless. Life is meant to be lived to its fullest. We don't get that much time to experience life as is and it disgusts me to see people like you wasting it away for no good reason.

You have no idea what you are talking about. You can read about life all you want in a book, but it's just empty information. You have no idea what you are

talking about unless you experience it firsthand. Yes, humans can be cruel, but they can also be quite loving. Though, you have no clue what I'm talking about from a personal experience because you are refusing to live life. You'd rather sit in your plastic bubble and attempt to accurately judge what life is like on the outside from the inside. You can't do that accurately. Why should anyone convince your dad not to throw you out of the house when clearly that's what you need. You need to experience life instead of reading about it and trying to endlessly justify not living it.

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Anti-Mopenhauer Responses

April 15, 2010 by [Mopenhauer](#)

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I think you're being a little (an understatement) dramatic in your assessment of the world. I'm as honestly cynical as they come, and trust me, you just need to be more cynical and you'll see the world isn't that bad.

Once you accept that almost everyone is full of **** to some extent, that people are often petty and self absorbed, and that many are cruel in order to make up for their own failings, you'll also see that the sum of all of that crap is steady improvement.

It's funny that you're talking about blissful nonexistence while ignoring this fundamental aspect of Hindu and Buddhist philosophy (karma in Hindu belief). The best concise description I think came from Martin Luther King, "The moral arc of the universe is long, but it curves towards justice". If you see non-existence as a goal, how can you possibly justify to yourself consumption? Why don't you go to a Buddhist monastery and work just for communal survival and enlightenment? It would fit with Plato's concept of attempting to discover the absolute essence of the good, and all that stuff.

There is no question that living the way your living is completely problematic. Living off of your dad isn't removing yourself from the system, it's being a leech on the system. If you've got such a problem with the system that you can't bring yourself to work, then you absolutely can't justify consuming the fruits of that system. You can't take issue with it just when it comes to doing the stuff you don't like to do, but then think it's just fine when it comes to the stuff you do like (our college system, our published books of philosophy, our food, our shelter, etc.). If that's what you're planning on doing, you're clearly just rationalizing laziness.

Your parents don't owe you ****. There isn't a single way of looking at the world that justifies that. If life is inherently miserable, no one's forcing it on you. If you believe there is such a thing as the good, but it's unachievable in this system, there are many ways to remove yourself from the system. I think if you looked more closely you'd see that there is quite a lot of good possible in this system. Any way about it, not only do your parents not owe you anything, you should be grateful for everything they've done for you.

You began your arguments with IF statements that are false. Most people do not 'not find their jobs in anyway satisfying', and thus we are not 'condemned to a course where nothing fulfills us in a work life' and everything that follows is also failed logic.

Now, you forced me to read that long, painful, flawed logic exercise. It's time for you to demonstrate your big brain. Your argument failed, you also failed to refute my argument that you are part of an animal species that has an innate drive to reproduce, and futher that no animal species carries its offspring to the end of its life.

My argument stands. Your parents do not have responsibility for you past growing you to adulthood, and do not owe you lifetime support.

Now, what is your responsibility?

I want to know, what was your equation calculating the pain of life in a quantitative manner, figuring out the monetary cost of said pain, calculating the cost of a lifetime of room and board (adjusting for all of the variables which effect the length of life), and then found the monetary value of each was equal? First, what pains are there in your life? What are the benefits in life (as surely you're talking about net pain, as to judge purely off of the pain without factoring in the benefits would obviously be illogical)? How did you quantify them? Cause it seems like you're just attempting to create a rationalization for consuming things that you did not earn.

My recommendation would be to get the **** over yourself. Yes some things in life really suck, but some things are really great as well. So my suggestion is the same as most people, with a little addition. Get a job(or at least go to school or do something). Then go on EHarmony.com, and start a profile to get a girlfriend(but do the job or school thing first, as no one is going to want to date an unemployed dude who sits in bed all day). The friends part can probably be solved by going to school or work, and making friends there. After that, everything should be greatly improved.

What is the proof justifying that? How do you quantify human suffering in like terms with human joy in order to be able to draw that conclusion? Because it would seem that, mathematically speaking, any level of suffering would have to be of infinite cost, which is certainly a wild enough claim so as to require at least a justification beyond an appeal to authority fallacy.

And yet Dostoevsky was quite religious himself????

Why would you be influenced by Ivan from Brother Karamazov? I think it is made pretty explicit through the course of the book, that Ivan is not one to be admired. It is clear that Alyosha's simplicity is more to be admired than Ivan's brilliant mind. I never liked Dostoevsky all that much, I always greatly preferred Tolstoy.

I don't believe in a just god or plan either, but I see that as irrelevant. There is a great deal of suffering, but there is also a great deal of good and happiness. Why do you focus on 1 over the other? And if you are going to focus on one over the other, why not focus on the good?

When I posted the self-actualization chart, you stated that sex was listed twice. It's not. Sex was basic. Sexual intimacy was on the third rung, after basics, then after safety. You don't even know enough about

what the third rungs represent, you're certainly not capable of achieving the fifth rung needs. (Just in case that wasn't clear, sexual intimacy is not the same thing as sex.)

You've ignored my question about your responsibilities, ignored my refutation of your mathematical argument, and also ignored my own argument about the nature of the animal species.

5 seconds in you know that he's full of ****. Chance is scientifically impossible. In making a statement that such a thing as chance is possible, one is making a hell of a statement, considering the concept of inertia. If an object will remain at rest unless something else removes it from rest (nothing just happens), and objects respond to stimuli in an ordered consistent way (every time two hydrogen atoms fuse with one oxygen atom the result will always be a water molecule, if I drop a ball of a building, it will bounce in the exact way that the sum total of the factors would dictate), how could there be any such thing as chance?

Chance is simply a human construction to allow for our inability to completely consider every factor involved in any given scenario. And the statement that there is no potential benefit derived from suffering fundamentally fails to understand the nature

of creative destruction. I'm sure you've also read *On the Origin of the Species*.

Wow... this is really dumb. Your theories are way off base, and since existence is essentially limited to ourselves, then what other unmiserable thing are you relating it to? I mean, seriously, assuming the human race was a random phenomenon then what other thing is not miserable that you envy? Human life is whatever you make it: If your life was unfortunately miserable, or you made it into that, then I'm sorry your life was that way.

But your existence can just as easily be a happy and worthwhile one. It depends not on the situation around the individual, but on the individual themselves. Someone can go to hell and back and still be smiling, while others will be tormented even in heaven. It's all about you... And in your twisted, bizarre theories about existence, you choose to not fully appreciate and exploit the life that has been given to you... All I can say is that you are disgustingly selfish and arrogant. Think of all the kids that died at 5 and never really got to live life... pfff, you're a waste. You have the luxury of believing your bogus theories and that is likely why you believe them. They are theories only... In the real world, they collapse.

What you need is a disaster in your life, and maybe then, maybe... You'd wake up.

It's all very abstract and vague theory and therefore a bunch of ****.

"How empty is theory in the presence of fact"

- Mark Twain

1. is refuted by the falsehood of 2

2. your mathematical argument began from false premise, with false IF statements, and thus fail

3. the idea of a moral reason for the drive to reproduce is not a prerequisite for the drive to exist

Sexual intimacy is not a fifth rung need, it is a third rung need. You do not understand what is sexual intimacy, so it is not surprising that you do not understand that is not the same as sex, nor does it satisfy the same, or even similar, need.

Girlfriends are not a magical cure all, however intimate social relationships are.

Now. What are YOUR responsibilities?

Exactly so. He has not been given the responsibility for meeting his basic needs, and thus his human evolution from self-absorbed immature brain to mature, responsible brain has not allowed to progress.

Oh no, little dude. I read that whole, angst-filled false logic ‘argument’ in favor of you mooching off your progenitors the rest of your life. And it failed.

You have not yet disproved MY argument that no animal species supports its offspring until it dies. And you’ve not yet answered my question about what is your responsibility.

Time to pay up. Maybe that’s what’s been lacking in your life. Noone forced you to pay up.

I think after you are given the opportunity to discover the pleasure of meeting your own basic needs, and thus your own self-determination, your path will brighten, and you will know what you want to do.

Your reward system is broken, and your brain has not been allowed to mature. You need to discover the pleasures of providing for one’s own needs. And, of course, empathy for others.

I don’t have to. It is already given that a moral reason for an animal’s innate drive to reproduce is not a prerequisite for that drive to exist.

Further, no animal species carries its offspring until the progenitor dies.

MY argument is clear, simple, and solid. Your parents have done their duty, and followed thru on their responsibility. Your angst at the cruel world isn't their bill to pay; it's yours.

The problem with those in quantum mechanics that suggest that quantum mechanics suggests chance is they've done nothing that would suggest anything other than a lack of complete understanding of all of the factors involved in subatomic motion. And on top of that, by the fact that their predictions have progressively grown more accurate throughout the development of quantum mechanics, it would seem that the particles and waves behave in an ordered motion that is more complex than our current understanding.

Are you familiar with the development of chaos theory? A meteorologist was attempting to develop a model for predicting the weather. At some point he wanted to rerun part of the model, and so he started it midway through, and he got a completely different result. Upon further exploration, he found that the problem is that the printout only printed 3 decimal places, while the computer stored 6 decimal places, and those miniscule distinctions proved significant enough to completely alter the result of the overall model. Now as our accuracy increases, it has not yet, and probably never will be completely accurate (as

this would require the ability to adjust for an infinite amount of decimal places, as it's possible that the difference between $1/(10^{9999999999999999})$ and $1/(10^{9999999999999998})$ could be the difference between a particle bouncing left and the particle bouncing right.

Point being by the nature of the predictability achieved through quantum mechanics we know that subatomic motion is also a product of ordered cause and effect, which subsequently leads to the recognition that, as always, chance is simply a means for adjusting for the incomplete nature of our analysis.

So no, Schopenhauer's statements about the randomness of existence are not consistent with science. Practical randomness is one thing (meaning it's random to us because of our incomplete understanding), but randomness itself is impossible. And if you're just talking about practical randomness, then it's insignificant, as our understanding of the universe is not a premise of the functioning of the universe.

There is no motion in Darwinian evolution at all, except in the species as a whole. There is no individual motion, things that don't work die off, things that do remain, all of these only exist through variation and selection, which creates creative destruction which leads to evolution. This doesn't

just apply for trait development amongst species, science itself has been a process of creative destruction, as is the development of human knowledge, as human cognitive processes depend on the creation of heuristics which are refined through exposure to their imperfections. You'd have to fundamentally ignore this aspect of destruction (including human suffering) to suggest that nothing is accomplished through human suffering.

Because you are just a whiny little brat and think that you have discovered something.

You haven't.

You're nothing more than an Emo kid. So go buy some black clothes and some black eyeliner and go hang out with all of the other emo kids and complain about how unfair life is.

Oh, and have you father read this thread.

Dude, if you wanna sponge off people your whole life, just commit a first degree felony (or get someone to claim they witnessed you committing a first degree felony since you're too lazy to do it yourself), then you can receive the longest sentence possible. You're not required to participate in a prison work program, and being somebody's bitc* requires only that you lay there (which, as you know, is right up your alley).

You'll have ample time to lay around pondering your misery for years in your own cozy little corner of the prison with your cell mate, Bubba. No need to worry about relieving your parents of their burden supporting you, as it's their tax dollars that pay for these prison systems. Everybody wins! Your Dad gets you out of his house and you get to make your parents pay for their criminally negligent spawning.

Here's to happy endings! 🍷🍷🍷

Your egotism is ridiculous. You think you've someone mastered the subjectiveness of the human experience, bundled it into one theory and presented it to those around you. That is wrong. *You* are wrong. Life is only suffering if you allow it to be. I asked you before and you didn't answer: how can you say with this certain moral certitude of yours that life is constant suffering? Does this not ignore the relative nature of the human experience? See Plato's cave analogy, seeing as though you seem so set on using philosophy. You're looking way, way too deep into one aspect of our existence. This is my problem with nihilist and existential philosophers – the bread and butter of human existence is in figuring out what we DO have not what we DON'T have. Eventually, when you get over your little emotional outbursts, you'll figure that out.

As for the selfish act of bearing child...well, surely you understand from reading Nietzsche that there's not a selfless act out there 😊 This includes being a reprobate and using teenage angst philosophy as an excuse to abuse your father.
Let's look at this logically.

First, let's do a deduction on "coercion" as an action of will:

Premise one: "Coercion" is defined as "the use of force or intimidation to obtain compliance."

Premise two: "Use" is defined as "To employ something for some purpose"

Premise three: The only things that can have a purpose are things that have will.

Conclusion: Coercion, which is the use of something to achieve a purpose, is an act of will.

Now we will look at free choice:

Premise one: A choice is defined as "the act of selection".

Premise two: Free in this context is defined as "exempt from external authority, interference, restriction, etc."

Conclusion: "free choice" is defined as "The act of selection exempt from external authority, interference, restriction, etc."

Now let's look at consequence:

Premise one: Consequence is defined as "the effect, result, or outcome of something occurring earlier"

Premise two: Everything occurs after something which occurred earlier

Conclusion: Everything that occurs is a consequence and has some consequences.

Pulling it all together:

Premise one: Free Choice is the action of making a selection of options free from external interference.

Premise two: All actions have consequences.

Premise three: Coercion is an act of will specifically for the purpose of being an external interference on choice.

Conclusion: Free choice is free from coercion, but it is not free from consequence.

Boiling it down to just consequences is pure mental masturbation.

All actions have consequences. The similarities between consequences are irrelevant to free choice because of this.

The only choices that are free are those which are free from coercion, not those that are free from negative consequences.

If a non-willful agent is the determining factor upon the consequences of a choice, then it cannot be a coerced choice.

If a willful agent is the determining factor upon the consequences of a choice, then it CAN be coerced choice.

Reality cannot be a coercive factor because reality has no will.

Therefore, the person in the robbery example is making a choice, but it is not a free choice, while the person who chooses not to work is making a free choice, REGARDLESS of the similarities of the consequences.

Furthermore, free choice can be infringed by two parties in conflicting manners within a conflict.

For example a property owner should have the free choice to determine the rules within his domain.

When someone says "I'm going to reside on your property without abiding by your rules" they are removing free choice from that property owner through the intimidation (which is coercion) of their presence.

The property owner then has to make his choice based on that coercion. If the choice he makes is to forcibly remove the squatter, they are removing free choice from the squatter.

BUT if they also give an option that allows the squatter to stay, under certain circumstances, they are being more reasonable than the squatter, who offers no alternative to their squatting.

Thus, in the OP, the father is the person being MORE reasonable, even though both child and father are acting coercively because the child offers no alternative, while the father offers a reasonable alternative.

I was prepared to launch into an angry tirade, especially when the OP quoted that "all life is suffering" to excuse its self-righteous worthlessness and ingratitude toward its parents. I am more disgusted by this self-serving intellectual masturbation than by anything else I have seen in a long while, and I am possessed by such a terrible

urge to destroy it that I want to lash out against it in any way that I can— even in the completely ineffective fashion of insulting it and berating it in the vain hope that I strike a nerve and provoke it into either retreating or realizing that the only logical, rational conclusion to its immoral and repulsive philosophy is to put a gun in its mouth and pull the trigger.

But I am reminded of my duties and my moral obligations to this forum, and my own previous advice that the OP seek professional psychiatric care. As much as I cannot abide parasitism, it would be unproductive and unkind to attempt injury on this creature to soothe my own feelings of outrage.

Enamdar, I have tried to give you advice and offered you a glimpse of my perspective which has allowed me to endure my own existence in this world. My desire to help was unfortunately mingled with my fathomless contempt for your inane philosophy and by extension, yourself personally, and I am afraid that the message was lost in the flurry of mixed signals. Others have tried to offer you advice, **good** advice, and you have spurned them as well in the name of your self-rationalizing crusade to be treated as little more than a pampered housepet.

Yes, to exist and to feel does inevitably mean to suffer. But you mentioned starving children in Africa as an example of the unfairness of that suffering, how that suffering is in no way balanced against the pleasure that people experience in their lifetime. And I am telling you right now first, that you have not even **begun** to experience the depths of human suffering, and second that the suffering you experience and the corresponding lack of pleasure you feel in your life are a direct consequence of your own actions and the morally and socially retarded personal philosophy by which you have attempted to justify them.

In many ways, I have been lucky. I was not born in a war-torn and poverty-stricken country, I've never been homeless except by my own choice, and I have never been caught for any of the number of things for which I might spend a lifetime in prison. But between my parents I have been neglected, beaten, belittled, humiliated, raped and even prostituted. Every scrap of self-worth I have ever felt, I have had to fight tooth and nail to win and fight even harder to keep.

And I would never **dream** of being half as thankless and as inconsiderate toward my parents— who did not provide my college education and did not provide me a home beyond the age of 18— as you are to yours.

When you speak of your parents having a moral obligation to you for the indignity of your existence, you should be deeply ashamed of yourself, and you should thank your parents and your lucky stars every single night that you have been as lucky as you are.

You are well-read in philosophy and have mentioned Kant. You should remember his admonishment to always act as though your behavior should be the rule that other people should abide. If you apply this to your misguided personal philosophy, your father would quit his job and lose the means to support you. There would be no government help for you or your family because the government workers will have quit and there would be no tax money for them to assist you with. And the small portion of the species that was capable of enough subsistence farming to survive without the comforts of modern society would be extinct within a generation.

If you think that is moral and desirable, then you should demonstrate the courage of your convictions and not expect other people to continue working to support you. And if you reject this outcome, you should acknowledge that it represents a fatal flaw in your moral philosophy and seek to correct it.

That brings me to my second point, that you are miserable as a result of your own behaviors and attitudes.

You're a selfish little bastard. Nearly every one of your posts is incontrovertible evidence of this, as you talk about how unfair existence is for you, how you were not consulted about the matter of your birth, how you are not morally obligated to anyone else as a consequence either of your existence or the efforts that other people have put into **sustaining** your existence, and that you should not only not be expected to be grateful to them and work to help improve their lives, but that you should not even be expected to support yourself.

This is cause enough to be miserable, because contrary to what every Wall Street banker and misguided libertarian demagogue seems to believe, living for yourself and only for yourself is incompatible with happiness and a sense of satisfaction with your life. Our lives have purpose and meaning only in our relationships with others, and you have deliberately rejected the concept of serving any purpose in your relationships with others.

And beyond that, even if living selfishly were capable of creating happiness, you appear to be completely unwilling to do anything to improve the

quality of your own life. You speak of self-actualization, but you cannot achieve this without having personal goals that you are striving towards and that you are willing to devote effort and resources into achieving. You have deliberately rejected the concept of working even to support your own material needs, much less to further any higher goals.

In short, you are not miserable because you exist. You are not miserable because you are forced to endure a social hierarchy in which you rightly occupy the bottom. You are miserable because you have rejected every possible source of happiness, because you are committed to **continuing** to reject every source of happiness, and you have apparently devoted a great deal of time and intellectual effort in constructing an entire ethical framework to justify your self-imposed misery.

If your logic is sound but your conclusions are mistaken, then the only remaining possibility is that your premises are flawed.

I will repeat my advice from earlier. Stop expecting the rest of the world to accommodate your frail little ego, learn to stand on your own two feet— as much as a man living with his parents can— and start working on ways of making your life and the lives of the

people around you better. If your philosophy interferes with that, interferes with your ability to live like a human, your philosophy is broken and needs to be replaced.

There is no doubt suffering in this life, but there is also plenty of goodness. You won't know and experience either (and become wiser as a result) if you simply refuse to participate. You are basically assuming that your life now will always be what it is and nothing more, but you are so wrong. You are too young to know.

I take back what I said earlier. Your dad should toss you out, so that you get a dose of reality. You need to see what it means to have to provide for yourself, to find housing, a job to ensure you have food, heat, water, etc. Then when you know that, you will think twice about what your parents have done for you.

The only suffering you know is self-imposed. Your dad should toss you out so that you see what real struggle is. Then when you come crawling back, you will understand what you're on the brink of.

Some lessons are best learned the hard way. Have you ever been laid, fallen in love, jumped out of a perfectly good airplane, shot a .50 caliber rifle, gotten so high you thought the wall was funny,

enjoyed a good book, won a medal or trophy in competition, learned an instrument, or simply marveled at the improbability yet awesomeness of our short time as self aware beings..... etc, etc, etc.

Life is what you make of it. Stop trying so hard to makes yours hell because you are succeeding.

God, you're so damn whiny.

There is suffering in life, yes. There's great pain the likes of which you can't imagine. There's also great joy, great hope, great strength, and so much beauty, much of which, it has to be said, comes from living through our suffering.

You, on the other hand, wish to experience nothing but sunshine and rainbows from life. You wish to do only what you want to do, and only when you damn well want to do it. Well let me tell you sugar, it DOESN'T work that way. You can't have good without bad. You can't have the things you want without working for them. You must participate in the human experience to experience ANYTHING, and by doing so you open yourself up to the same crap we all have to deal with.

Grow up, deal with it, get a job and start honouring those people who raised you into such an ungrateful child.

You know, you mentioned Dostoevsky and Brothers Karamazov, and your admiration for the ideas of Ivan. But in reality, you remind me much more of another Dostoevsky character. You remind me of Raskolnikov. You quit your job. You don't want to work. You lay around all day doing nothing. And you for some reason have delusions of grandeur, believing yourself capable of the extraordinary accomplishments of Jefferson or DaVinci. Now that I think about it, besides for the whole murdering an old woman thing, you are almost exactly like Raskolnikov!!! Please don't go killing old ladies to take up your place alongside DaVinci.

Ok Raskolnikov. Whatever you say. If your talents were so great, they would be able to break through the constraints you speak of. Jefferson was a rich landed man, who did not have to work, but did anyways. He had a great mind, but he was also highly industrious. And Leonardo Da Vinci was born poor, and made it through talent and hard work. One does not become as proficient as he was at so many things without hard work.

Whatever you say Raskolnikov. But the reality is, if you wanted to write you could make a living writing. If you wanted to be an intellectual who does not need to worry about manual labor, you could go back to

school. The reality is you are deluding yourself into believing the problem is with everyone else, and not you. Society does put too high a premium sometimes on a person's ability to produce, but it does not cripple a great talent like you claim you have. It may be a hindrance, but a great talent like you believe you have would overcome it. But in reality, you are probably no great talent, just like Raskolnikov.

But you do have a choice... Your decision was to sit around and do nothing instead of going out and getting a job. Your dad wants you to get a job... That's not forcing you to choose one over the other, he just wants you to get off your sad ass and do something!

You fool yourself into thinking laziness is somehow very deep and intellectual... No, laziness is just laziness. Sitting on your ass and not doing anything makes you just as bad as Jay and Silent Bob... actually, it makes you worse. They at least went to the mall.

According to your own words in this thread, you do not even deserve to occupy the bottom of the social hierarchy, because you're not even willing to pull your own weight; you are sick and weak and a burden unto your family and what you really deserve is to be eaten by predators. I am giving you the

benefit of the doubt because you are young and you are smart, you are inclined to exercising your reason, and you have at the very least put in enough effort to have obtained an education for yourself.

You could probably accomplish a great deal, if you would only choose to do so instead of making excuses for why you refuse to. And as much as the harshness of my words may belie my point, I would rather that you chose life and struggle and brought honor to your family than ending up derelict or dead in an alley somewhere.

That's life. This is the vaunted "state of nature" that liberals and anarchists romanticize about, and the existence upon which all life is predicated. And like I said when I first responded to this thread, it is beautiful. The suffering and the strife of living things is what drives them to become better, to surpass their limitations; the basis of nobility is the drive to relieve suffering and to help your fellow man to better endure it.

There is nothing evil about that. It is the nature of the world, and to bring children into the world is to provide them the opportunity to struggle for themselves, to test their mettle and their will against the unconquerable truth, and to wrest meaning and

purpose for themselves out of a world that is devoid of it on its own.

Evil is what you are doing: allowing yourself to succumb to weakness and despair, and dragging others down with you when they're trying to help. Death is better than the pale imitation of life that you are begging your parents to provide for you, and better than wallowing in the cesspool of self-pity that you have dug for yourself.

Ask your parents if they are as miserable as you. Ask anyone in this thread, if despite surely having experienced greater suffering, they are not truly happier and more fulfilled than you. I am happier than you are, though I'm as close to becoming homeless as you are and I don't have nearly the same job prospects. Orphans in refugee camps know suffering that you cannot imagine, and **they** are happier than you.

Your parents brought you into this world to be happy and successful, and that is what they want for you now— even your father's threat to turn you out of his home is born of the desire to see you stand on your own feet and live well. It is you who have failed them, and done them a great disservice, not the opposite.

And worse, you have failed yourself.

The thing is, you have declared this life and this world to be hopeless and here you are asking complete strangers for advice and affirmation and **they are giving it to you**. I hate you and everything you stand for, and I'm still trying to help you. And your parents, who I am certain still love you and are even proud of you, are still trying to help you. All you have to do to climb out of this miserable pit of despair is to accept the help being offered to you by **any one** of them, and let go of the beliefs and attitudes that are making you sick.

Apologize to your father and thank him for his patience. Seek psychiatric help. Start looking for a job and get out of your house and try making some friends. Do volunteer work, if you can do so without interfering with your job search. Take up a hobby other than reading toxic philosophy texts. These things will make you happy.

There's always another boss. I've quit more jobs than I've been fired from. Hell, I've assaulted more of my bosses than I've been fired from jobs. There's always another boss, they need you as much as you need them, and you can use them every bit as hard as they're using you. If you're as smart as you think you are, you can milk them for much, much more than they realize.

Dude, you'd rather be a hermit than have a job?

I mean, for all your self-indulgent nonsense you seem like a very intelligent individual who is capable of writing quite well, and you seem to want to experience life in a normal, healthy way – do you ACTUALLY believe living as a hermit or a subsistence farmer is going to help you cope with reality?

Just get a job and tell your dad you're sorry for being a baby, it'll make the old man happy. Maybe you could even THANK him for caring about you and WORKING to provide you with food, shelter, clothes, and, apparently, a large collection of literature and philosophy.

Get a job, go to school, and take some writing classes.

You are angry that your parents brought you into the world, and yet here you are. So what are you going to do about it?

It is the dream of almost every parent that their child does better in life than they do. It's why many parents give up everything they have and put resources into the next generation. Even in the poorest countries, you now see people from villages going to university in the cities because their parents would rather cut

their food in half every day than spend money they would rather save for their child's education.

You neglect to consider that people have choices in this life, including you. If you don't want to better your own circumstances, then you are choosing to remain miserable, and for that, no one can help you.

He keeps comparing himself to the greatest men of all time. You must have a complete lack of self-awareness. Really, I am being serious now. Think about this very closely. I know it is difficult for most people to be able to recognize and accept flaws in themselves, but a great mind like you should be able to do it. If you have this incredible talent, which you claim to have. Wouldn't you be able to overcome the obstacles modern society places in our way, and succeed? If you cannot succeed, then you are not a great man. You want to be an intellectual, a possibility if you went to school. Yet you claim to not want your masters degree. Again, if you are such a great mind, you should be able to get a masters in short order. Then go get your doctorate and be a professor, or a writer. But you do not do those things, again ask yourself why?? You need to stop looking at society for the source of your difficulties, and begin to look at yourself. What about you makes you

incapable of achieving anything at all, let alone what stops you from becoming Da Vinci.

PS. I really cannot get over just how much like Raskolnikov you really are. It is so striking as to be absurd. Only Raskolnikov could lay in bed all day achieving nothing, and still consider himself to be a great man. It is actually pretty funny. I keep feeling more and more as if this must be an act, because if it is not, and you have actually read Dostoevsky(as it seems you have), and you do not see the similarities yourself, you need to look closer.

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[**A sheep in wolf's clothing**](#)

April 15, 2010 by [Mopenhauer](#)

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George Gilder was originally a pre-Roissy Roissyite who early on developed several important Roissyarian ideas based on Darwinian conservatism. He has since defected to the Discovery Institute. He offers a pretty good summary of the 2010 state ideology of America in the National Review:

“Darwinism seemed to offer me and its other male devotees a long-sought tool — resembling the x-ray glasses lamentably found elsewhere only in cartoons

— for stripping away the distracting décor of clothing and the political underwear of ideology worn by feminists and other young women of the day. Using this swashbuckling scheme of fitness and survival, nature “red in tooth and claw,” we could reveal our ideological nemeses as naked mammals on the savannah to be ruled and protected by hunting parties of macho males, rather like us. “

In some ways Neo-Darwinism represents the victory of Mendel over Darwin. While supposedly a marriage of evolution and genetics, it is in fact a return to the pre-Darwinian concept of un-changing human nature. This is recognized by some Darwinian conservatives who feel they have more in common with Christians who recognize the tenants of sociobiology in original sin over blank-slateist atheists.

Gilder retreated from Darwinism since he saw: “Darwinian theory is tautological. What survives is fit; what is fit survives. While such tautologies ensure the consistency of any arguments based on them, they could contribute little to an analysis of what patterns of behavior and what ideals and aspirations were conducive to a good and productive society.”

But does it really matter what is objectively true? If America’s state ideology is Roissyism and America

rules the world, doesn't that make Roissyism true in the only way that truth matters? Lets be clear there are two Roissyisms. Apocalyptic Roissyism and Post-Millennial Roissyism. Post-Millennial Roissyism recognizes the fact of the sexual revolution and asks only how can males best benefit from it? It is generally optimistic in the short-run since it says just learn game, read Mystery Method and you've earned an education worth \$500,000. It is the New Paleolithic, you don't actually have to be in a position in hierarchy, you just need to fake alphaness and your in. Apocalyptic Roissyism which is more in line with MRA MGTOW, is incredibly pessimistic in the short-run and vaguely optimistic in the long-run. The Great Collapse will soon come. While this will usher in a dark, post-apocalyptic Mad Max wasteland of war against all, machismo will become the most valued resource, and so men will finally be appreciated in survivalist gang wars.

IF the Apocalypse is coming, that could be dark if the bad-guys win, but at least it opens up motion, in which change once again becomes possible.

Unfortunately what drives my pessimism is that we will see a long term Roissy-Fukuyamaist stasis following the End of History. Although to be honest this is combined with some Apocalypticism or at least Spenglerianism in the belief that the Worst is

yet to come. If 2010 USA is the end of history, and the rest of the world slowly comes to resemble it, is that really the worst possible end of history? Well there is SOME wiggle room even within the Fukuyama paradigm. While democratic capitalism will be unchallenged it ranges within Fukuyama's definition from anything from USA to Sweden. On sexual issues the Fukuyama End could range from Roissyism to MacKinnonism. IS the Fukuyama End, the best possible end? No. But is it really the worst?

Hermann-Hoppe recognizes the connection between democracy in the state and democracy in economics. Hoppe warns that the same logic that justifies political democracy has been used to forward economic democracy. In addition the same arguments against economic democracy apply to the state. Thus the result of democracy has been identical to letting the inmates have equal votes with the keepers. The same justification for one dollar, one vote over one man, one vote, in economics applies equally to politics. He centers around time-preference in regards to public and private state ownership.

Well maybe you ought to be more precise. Exactly what life story would be worth living? What kind of society is worth living in? What is your ideal biography? What specifically in this society prevents

you from fulfilling it? Are the differences between the Idea and the Real so great as to make birth a curse?

You lived your teen years as a sheep in wolf's clothing. You carried the inner light of beta slave-morality, yet were able to compete with the alpha masters on their own turf. You were engaged in every ultra-macho organization possible. That became impossible in college. The only thing wolves competed in was eating sheep, so there was no beating them at their own game.

Switzerland had many elements of your ideal society. Geneva was the homeland of Calvin's Republic. Its militia was based on the universal arming of the citizens. And it had the closest government to direct democracy.

If the Swiss model is your Ideal then 2010 USA, whatever its flaws, is actually the nation in the world closest to Switzerland in Puritanism, local government, militia, anti-representation, and even a kind of cultural egalitarianism or at least anti-elitism. I don't think it's a coincidence that your Ideal in some ways resembles a Perfection of existing America. You basically took the principles of America and abstracted, and universalized them into a Utopia. Thus your conflict with America is not a conflict

between you and America, but between what America SAYS it is and what it actually is. It is true you have slowly drifted away from this ultra-Americanism, but the source of that drift is precisely the contradiction.

You have inherited Thomas Jefferson's Jacobinism and belief that the world could be reduced to an Adam and Eve, and so long as they were free all would be best:

"The liberty of the whole earth was depending on the issue of the contest, and was ever such a prize won with so little innocent blood? My own affections have been deeply wounded by some of the martyrs to this cause, but rather than it should have failed, I would have seen half the earth desolated. Were there but an Adam and an Eve left in every country, and left free, it would be better than as it now is. I have expressed to you my sentiments, because they are really those of 99 in an hundred of our citizens. The universal feasts, and rejoicings which have lately been had on account of the successes of the French shewed the genuine effusions of their hearts."

And in some ways your Swiss ideal is Jeffersonian. A free republic of small yeomen farmers, living by their own hand, with no masters. Only agrarian society was able to provide a society without masters, and

even there it was incredibly rare. For most of history, farms were dominated by slave and serf labor. Even the small free elements that existed were slave to debt. The closest thing to a free yeomen today would be I suppose a small self-employed contractor. In American political rhetoric the small businessman has taken the role. But he is far more dependent on hired labor than the yeomen.

Lets face it your an Antigone. You represent an old and simple morality. To you there is nothing more simple than the justice you demand. And yet Creon is also right. The feminine blood principle simply could not win out over the masculine state principle. That was the tragedy. Neither was a real villain. Both represented a genuine Right. Hegel said that tragedy was the collision of two Rights. It seems that comedy and modern drama in general is about the conflict between two wrongs.

You want to accept modernity but not the New Morality or perhaps anti-morality. But can they really be disconnected?

I mean take sexual morality. The new paleolithic as it is called is really the result of technology. Industrial leveling of gender labor. Birth control. The Pope says the washing machine has done more to liberate women than the Pill. Perhaps he is right.

The most important event in modern history was the victory of the libertine feminists over the radical feminists in the Porn Wars. The cultural conservatives were already a retreating force that had thrown their lot in with the Rads. The 21st century was decided in that epic battle. Who would be the heirs to the industrial and information revolutions? Who would inherit the New Service Economy? This is a world defined by the victory of libertinism. Of course the Third Wave for all practical purposes marked the end of feminism. The Restoration. We now have the feminism of Hugh Hefner, Tucker Max, and Britney Spears.

But who are you fighting for? Surely not for women. What women would give up the liberation of modernity, even with its “objectification” for the slavery of cultural conservatism?

And that is where technological determinism comes in. Women love this new world. Men love it. Their pleasure needs are fulfilled. Most “victims” don’t consider themselves harmed. And you stand outside, the Remnant, like an Old Testament prophet, ranting that about Babylon, and doom, and that the Kingdom of God is coming, and it shall rain fire lest ye repent!

What are you going to do fight for other people’s “objective” self-interest?

Well its not just altruism, others miscalculating their genuine self-interest has a catastrophic impact on my own self-interest.

Come now. Do you REALLY not know why They enjoy this world? Its no mystery what they enjoy. Why they do what they do. What they like about it.

Well look if that structural obstacle that makes you less than human, a lesser citizen, and prevents you from enjoying the same fruits. If that hindrance is in your opinion is so horrific as to make birth a curse, then come out and say it. But there are millions who see no problem. And if Life is innately good, there are ways to survive and escape that Mark of Cain. And for those millions, whatever the present issues, it is still by far best to be born now. But of course it is about far more than that. That is just the final nail in the coffin, that says even if you were to sell out you wouldn't fetch a high bid.

Sigh. That is where it all began isn't it? And yet recently when I have sunk lowest, precisely because of the road it set me on, I have hardly thought of it. It was a ladder, I discarded once climbed. But it was a ladder to hell. No it was a ladder to the Truth. Once I saw it, I knew i was in hell.

Well such is the zero-sum game of life. The struggle for existence. The fight to be on top of a mountain of skulls. That is what it means to be human. To be alive. To exist. To be. You are not just denying humanity, but life, matter, existence and being itself. It is not the Game of Life, but the Game of Being.

Well don't pretend to be a Tolstoyian turning the other cheek. IF the good guys had won, and the shoe was on the other foot, you would have given the bad guys far worse than they gave you. This is a world built by your enemies, but you would have crafted them a far worse dungeon.

You came with the sword and were put down by the sword.

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April 14, 2010 by [Mopenhauer](#)

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This sexual age is called the new paleolithic. Alpha males enjoying vast harems of females. And the beta male left out and “blue balled”. If I had to go by my high school experiences I would deny it, but college was the world of I am Charlotte Simmons. IDK high school is supposed to be about shallow cheerleaders and jocks giving nerds wedgies, while in college people “find themselves”. I found college to be far more shallow than high school. But then I went to a rather cosmopolitan intellectual high school and a hometown USA white-bread college of kids getting away from mommy and daddy and ready to Paar-taay. So who knows.

Speaking of Paleo. The libertarian movement is divided between paleos and cosmos. Paleos are

represented by the Von Mises Inst. and Lew Rockwell, the Cosmos by Reason and Cato. The Paleos are more intellectual, southern, rural, anti-state, populist, anti-interventionist, culturally conservative. While the Paleos dismissively refer to Cato as “left”-libertarians, the cosmos are more “rightwing” on issues like Neocon intervention and support for the Republican Party.

Gary North was a fellow at Von Mises and an adviser to Ron Paul. Gary, heir to Rousas John Rushdoony, is the leader of the Christian Reconstructionist movement. Basing itself on old school Calvinism they hope to combine a theonomy with Austrian economics. They look to Cromwell’s Protectorate, Calvin’s Geneva, and Pilgrim New England as models.

The link between laissez-fair economics and cultural conservatism has always been strong in the USA. It is true that European conservatives have always been fairly strong defenders of private property. But private property is not identical with the market. And so traditionalist conservatives have always been skeptical and at time out-right hostile to the corroding affect of the market on the old order. This has been reversed since the 1970s, but even today the US Republican Party is by far the most libertarian of

Christian Conservative parties worldwide. On that same note the US Democratic Party is actually the most libertarian of “center-left” parties in the world. The USA and Canada are basically the only places in the world where liberalism means leftwing. England was similar until the 1910s when Labour overtook the Liberals. While “classical” liberals complain that progressive liberals have stolen their name, the granddaddy of libertarians Herbert Spencer recognized the extent to which Liberal statism was not a contradiction. While 18th century liberals at times did make their semi-minarchist ideas universal, a large part of their assumptions was built on the fact that the government was unelected. Thus it was not paradoxical that when liberalism became merged with democracy in the 19th century it began to take on more interventionist policies. Both the pre-capitalist Right and the post-capitalist Left have been submerged into Capitalist Liberalism, at least broadly understood. So it is correct to say that we are all liberals now.

While Rothbard looked to Pat Buchanan as the savior of America, Hermans-Hoppe considered his conservative statism to be a paradox. It is taken for granted in the USA, outside the small Libertarian Party, that the Republican Party’s marriage of cultural conservatism with economic liberalism

(Classical) is natural. To that extent Hoppe is actually defending the status quo although from his lens the Republicans would actually be “social democrats”.

Still I see Rupert Murdoch as the icon of what it means to be a libertarian conservative. You have Fox News which is the flagship of cultural conservatism and family values. And yet most of Murdoch’s media empire peddles the smut that Fox News contributors rant about. His theoretical journal has consummated the marriage by now officially adapting Roissyist philosophy.

So does Theonomy make sense? Christian Reconsturctionism based on libertarian economics and Biblical Mosaic law? Well I suppose you could have complete state minarchism in economics, and heavy-handed totalitarianism in any economic sectors connected to culture. The Puritan and Victorian ages were periods of relatively laissez-faire economics combine with conservative culture. I do not think that Hermans-Hoppe’s concept of voluntary economic shunning of decadents could work very well. Hoppe expects conservative entrepreneurs to sacrifice profit for the spirit voluntarily. Actually a lot of what libertarians will happen in the “free society” is perfectly legal now and yet does not happen.

No political theory will ever be perfectly realized in the form it takes in reality. Thus the true-believers will always consider themselves to be outsiders no matter how perfectly their program is realized. Libertarianism is the theory, Neoliberalism is the practice. Look at the Roissyarians. They are supposedly a movement of alpha males. The New Paleolithic is supposedly the best possible system for alphas. And yet these ubermentches feel a bleeding-heart need to white-knight for the betas they despise. Tucker Max is actually more reasonable. Most of the time he bashes feminism, but for the Huffington Post he was willing to say that Tucker Max Masculinism and Britney Spears Feminism actually represent the same Third Wave response to the Jacobinism of the Second Wave.

Most of the time I lay in bed crying. But today I took a longer walk than usual. I visited my old crush's old house. Ah those glorious days. From who I had been to who I was. Can I now even comprehend what a revolution that was? From being a quiet mouse to being quite a loud-mouth. Literally having girls chase me. In the period of of a few weeks. It was a new world. I found her too boney at first. But since she said she liked me, They, the people, said I liked her. Well I am a good populist on everything, if the democracy says I like her, I do. Nearly every girl I

have ever “liked” was not my choice, but told to me by the people. If the people tell me I think something, I think it. Yes Conformism was glorious the beautiful marriage of comedy and democracy. But we can’t go back to comedy now. Comedy is beautiful when it represents the unthinking, unreflected, aesthetic period of life. And had it satisfied you, you could have remained there. But once you move on to the higher stages of ethics and theology, the aesthetic is closed to you forever. Yes you can return to aesthetic actions, but that is no longer aestheticism but bad faith apostasy. The innocence of un-reflectiveness is gone. It is charming to see the world as a joke when stupid, but having now seen the tragedies of the world, you can not simply laugh at it now without being apostate.

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**I learned bitterly that if I tried to touch the flame
of the past, it would only crumble into ashes**

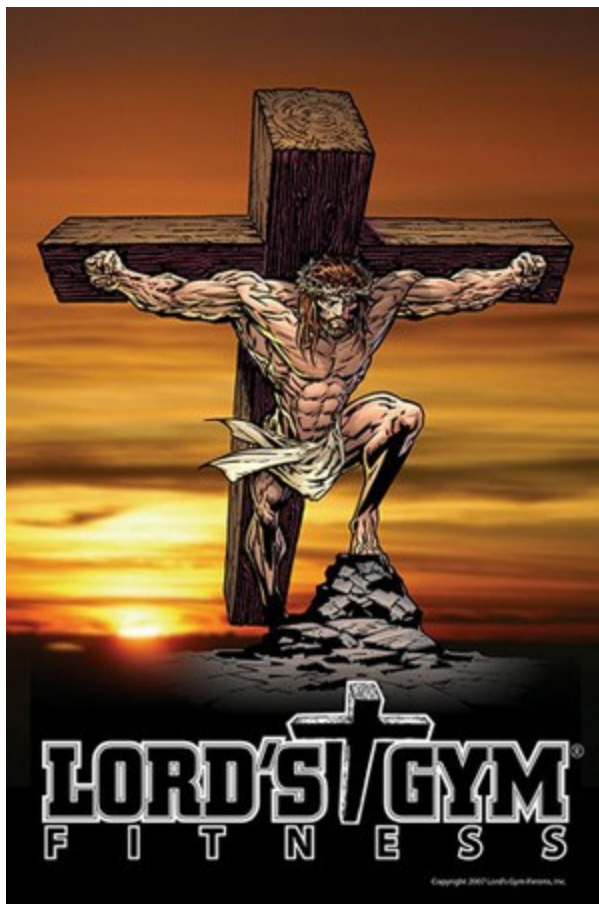
April 14, 2010 by [Mopenhauer](#)

| [Edit](#)

Ah Solon! The creator of the freest people on earth. Having given Athens her golden laws he went off to see the world. Among the Lydians, and mighty Croesus' Gold. He was asked who was the happiest man. His first choice was a simple citizen who served and died for his fatherland. His second choice was Kleobis and Biton. Their mother was late for a festival. They took the place of the oxen and ran the

many miles. The proud mother asked the Gods that they be given the happiest of lives. And so as they lay resting, the Goddess put them to sleep for eternity. Count no man happy till his death.

Oh that Glorious Year. It seems so hollow to normal men. they take it all for granted. In the war between the whale and the elephant, the elephant had grown fins. I fought evil on its' own turf, defeating them with brute strength. The meek had decided to take the earth.



The lamb had grown horns. Oh its not important. The record books wouldn't be impressed. But I met the enemy on his field. There was no God or higher morality to appeal to. No higher ground to claim. But evil was met, and they were ours. It was the great Battle of Leuctra. The merciless Spartans had conquered and enslaved Hellas. Athens had been lay low. Thebes the traditional ally of Sparta had driven out her garrison. The only morality the Spartans knew was the Phalanx. But on that glorious day, Right made Might.

You know I once loved humanity a great deal. I wont excuse them. But there are some slivers of humanity that I still admire greatly. Such magnificence. It must all of have been a dream. Yes Merry England, be joyful and giddy, Cromwell, the Protectorate, Republican fleets vanquishing Spain and swarming the Mediterranean, no, no, all a dream. Always the Stuarts. You have but awoken from a long dream. Oh humanity you were always animal! For a while you fell asleep and dreamed you were a butterfly. Now you have awoken. Do not think you are a butterfly who is dreaming of being a man. That is madness!

On that glorious day, I ran against the track, reality itself bent towards the Possible. All that was Good was embodied in Strength. We would make

comfortable the afflicted and afflict the comfortable.
The lamb's hooves trampled the wolves and lions.
The whole world escaped beneath my feet, all could
be turned upside down. A world worth living in could
be...

It's their world now. It always has been. We ought to
thank them for paying lip service for so long. It is the
best we could expect from our masters. It is better to
simply give up than to sell out. Better to fight for
nothing, than to end up fighting for the wrong cause.

Oh, that was my great Biton moment. I lay exhausted
against the grass. On that gentle motherly summer
day, spring slowly receding. A new world over the
horizon. A moment of bittersweetness that here was
gone. Steady rhythm. Oh how tragic a promising
young teen died of heat-stroke. Kleobis and Biton.

The farther those memories recede into the past the
more even they become contaminated. Oh what I
could have been. But it simply could not be. That
slave morality is no more! Haven't you heard? A
new age has dawned. Strength will be the only virtue
now. No not strength. Cruelty. Cruelty is the only
strength. The universe rejects your offer to duel. It
already has won it has no need to dispose of you. Do
as you please. You are no threat. You are an
amusement to the universe. An oddity. How did you

survive through natural selection? What monstrous mutation could created someone so unfit to exist? No physical or mental deformity is so toxic as your pure slave morality. Never before has slave morality been distilled so thickly. Fool! Do you not know that age is long gone! That age which never was. Why did you come here now? Wrong for any age! But why now?

The world will not fight you. Either join it or starve. It declines your invitation to duel. Now you are but a prisoner. You are a nihilist. In the Buddhist sense. Ex Nihilio. Nothingness. You reject what it means to be, to exist. You are a true nihilist, in truly advocating for Nothing, complete emptiness. Just infinitely blank time and space. Nada. Nil. All that exists ought to be negated.

That road. We walked it alone. It just could not be. It was all just a teasing wind. The mighty oak has fallen. Do you wonder where all the leaves have blown to? It doesn't really matter. Who cares what happens to the leaves when the tree is gone. Disintegrated into the wind, I suppose. My memories. I learned bitterly that if I tried to touch the flame of the past, it would only crumble into ashes.

Universe, God, Nature, Matter, whoever you be, I demand an answer. Anything but the silence! Say anything! Answer me! Explain yourself! Justify

yourself! Oh fool! fool! You are yelling at the Sea.
Go ahead Xerxes, punish, whip the insolent seas!

Free the world of all illusions. the world grew up. It has no need for saviors. There is no Grand Inquisitor to meet Jesus should he return. He was far too pessimistic. We need not worry. Let the Son return now, and we will not kill him, we will not even bother to mock him, we will simply not notice him, ignore him, or worse – explain him. That threat dear Ivan has been neutralized. We need not fear God, we can simply ignore him. Is God dead? It matters not, he is ignored, and that is a more dead grave. God died, and we did not even need a crusade to storm the heavens.

Humanity has gone into the gutters. I will not dive in to wrestle him. Do not call me man. Do not call me human. Call me either the highest of the high, or the lowest of the low, they are both the same to me. Alexander wept for there were no more worlds to conquer, the Savior weeps for there are no more worlds to save. Go down, you will find nothing. Your dreams. A grand crusade that would storm the gates of hell itself, and hang Satan for his crimes! While you dreamed, history happened. You were looking outside. A short victorious war, or perhaps a long

defeated one would unite all those within the gates.
Suddenly we inside would be more. Foolish, foolish.

Oh you marble statues. I was alone then. Just a little boy. What silent but sturdy friends you were. I spent many hours speaking to you. You alone listened. Did you speak to me? Did you warn me of all that was to come? Yes perhaps you revealed all to me. Well, I would not have listened. Pig-headed boy. Would that not be something? If behind those empty eyes, you hid all that was to come. I can not even imagine that Me comprehending such a future. No he could not exist with it. The atoms would simply be ripped apart if He were to know Me. Vanity of vanities. All is vanity. I throw sand and the wind blows it back again. I plow the seas and the waves wash it away.

Fatherland, in the end you meant nothing. the Frontier. That great river. Why should you end there? Geography. All I saw was geography. Lines on a map. How useless those lines were. Time washed away all space. All is silence. That mocking, taunting silence. That blind, deaf, dumb God. Yes I saw the face of God. Those empty, dead eyes, staring into infinity.

Beating my fists against infinite emptiness. How I wish my knuckles would break against the stone, and the flesh be smashed in my rage. And the stone is

unmoved, painted by my blood. That is fine. Feel my rage even if it is weak. But there is the only the vacuum. I wrestle the air.

Do you remember who I was? The questions I asked you? The world I wanted? Did I have a goal? I'm not sure. There was a bunch of things I was supposed to do. Five Stars I was to serve. Five Gods. Or was it Six? It doesn't really matter. The Islamic God he called on us to expand beyond our frontiers. Was the Christian God for freedom? Hinduism, that represented the unity of all, that I remember. The Jewish God ought to have represented law, but I doubt I had the sophistication at that young age to see that simply obvious truth. I wrote it all over my Spanish textbook. In Spanish too I believe. Oh young me. I was going to read the great heroes of Spain, with a trust dictionary to translate. Oh you idiot. You really thought the Will could conquer anything. Well maybe you right. Their will! Their will to power! What was you will? Right makes might? Ha! Elan? A million Frenchmen can not fail. Grant pushing through the Wilderness with 3 to 1 casualties. The fact that a million Frenchmen did fail, meant nothing to you. Sheer will, glorious blue and red uniforms against the cold unfeeling rat-a-tat of machine gun fire. The barbed wire, the trenches. Sheer will, sheer

attrition, never surrender! What is that in the mud of No Man's Land?

We will find a narrow strip in the trenches. Concentrate all the artillery of the western on a few yards! Sheer mass concentrated at the right point. We would break into those great plains, right behind. The war of mobility would begin! The Huns would counterattack, but our massive firepower would hold them. Your whole life's dreams made as much sense as that plan, my genius for war.

Life drags on. You who ought never to have been, just keep rolling on through time, through sheer inertia. Given the chance you would never have pushed the ball, but now you let it roll. This parent's gift of existence. What do parent's think? Why do they chose to bring new life into existence? How can they say they owe nothing to their adult offspring? What a monstrous world, these fetuses are thrown into. Life, existence, being, it is a monstrosity. There is no greater tragedy than birth. Sophocles, he knew that. I am simply alien to life. How dare I speak for others. You dirty individual! Why do you defy democracy? Are you a new Socrates? How dare you insult the innate worth of all human beings! That is what democracy is! And your stinking individualism hiding under the thin veneer of anti-individualism

stinks! How dare you defy what the majority want!
You, you, you! Your challenging democracy!
Humanity wishes to dive into the gutter, you hold the door open for them! That's democracy! There is nothing better than that. That is the meaning of existence. Whatever 51%+ want, you deliver it to them. You are their servant, their loyal dog. Or you ought to have been. You would only serve your Master, Your God if he was right! If Democracy asks you slit the throat of your son as a sacrifice, or simply on a whim, that is what is moral. That is what is right! If Democracy wants Babylon, you give them Babylon! But you'll never do that! Then of course life is meaningless and nothingness. For that is all that life is. The Majority. Their decisions.

Socrates and Jesus. They were both lynched for being individuals. And it was justly so. They represented evil. For what is evil, really, other than the particular against the universal? They did not submerge into the mass. They created division. The self-conscious. The knowledge that One is not Many. I is not All. The Greeks. They did not know that. That was the beautiful democracy. To not know that I is I and you is you and never the twain shall meet. That we are separate. That I am me and not Athens, and Athens is Athens and not me. I did not want to learn that. That ought not have been true. Must the Polis die?

Without you Socrates, we would have been like the bees. The I is not natural. It is not infinite. It has not always been. You created the I. I Athenian? No! I, I. Me here. Athens there. Me citizen of Athens. He is citizen of Athens. We are the same. We are Others. Stop it Socrates. Stop asking these questions. Our democracy, our civilization is a thin layer over a bast primordial blackness below. We dare not shake the ground too much. Ground is not ground but a thin barrier between light and hell. Truth, truth! Stop looking for it! The Sophists are right. Who cares what actually is? The walls they come tumbling down. Down, down down. All our dykes are breaches. The ocean engulfs us. This whole land ought not have been you fool.

What is civilization? Philosophy? Ideas? Morality? We are like a Tex Avery cartoon. We have went off the cliff. Sexual and Natural Selection like gravity will pull us down once we look down, once we

acknowledge what must be.



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[Wikipedia on Lady Jane Grey and Thomas Cranmer, Archbishop of Canterbury](#)

April 12, 2010 by [Mopenhauer](#)

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Wikipedia on Lady Jane Grey and *Thomas Cranmer*, Archbishop of Canterbury:

In the early [Hanoverian](#)

period she takes on the role of political heroine as well as martyr, scholar and tragic lover, putting down her [Plato](#)

and taking up the crown only to save English Protestantism.

Jane had a difficult childhood. Even for the harsher standards of the time, Frances Brandon was an

abusive, cruel, and domineering woman who felt that Jane was weak and gentle, so held her under a strict disciplinary regime.[\[7\]](#)

Her daughter's meekness and quiet, unassuming manner irritated Frances who sought to 'harden' the child with regular beatings. Devoid of a mother's love and craving affection and understanding, Jane turned to books for solace and quickly mastered skills in the arts and languages.[\[4\]](#)

However, she felt that nothing she could do would please her parents. Speaking to a visitor, Cambridge scholar [Roger Ascham](#)

, tutor to the Lady Elizabeth, she said:

For when I am in the presence of either Father or Mother, whether I speak, keep silence, sit, stand or go, eat, drink, be merry or sad, be sewing, playing, dancing, or doing anything else, I must do it as it were in such weight, measure and number, even so perfectly as God made the world; or else I am so sharply taunted, so cruelly threatened, yes presently sometimes with pinches, nips and bobs and other ways ... that I think myself in hell



In his first four recantations, produced between the end of January and mid-February, Cranmer submitted himself to the authority of the king and queen and recognised the pope as head of the church. On 14 February 1556, he was degraded from holy orders and returned to Bocardo. He had conceded very little and Edmund Bonner was not satisfied with these admissions. On 24 February a writ was issued to the mayor of Oxford and the date of Cranmer's execution was set for 7 March. Two days after the writ was issued, a fifth statement, the first which could be called a true recantation was issued. Cranmer repudiated all Lutheran and Zwinglian theology, fully

accepted Catholic theology including papal supremacy and transubstantiation, and stated that there was no salvation outside the Catholic Church. He announced his joy of returning to the Catholic faith, asked for and received sacramental [absolution](#)

, and participated in the mass. Cranmer's burning was postponed and under normal practice of canon law, he should have been absolved. Mary, however, decided that no further postponement was possible. His last recantation was issued on 18 March. It was a sign of a broken man, a sweeping confession of sin. [\[96\]](#)

Cranmer had three more days to live. He was told that he would be able to make a final recantation but this time in public during a service at the [University Church](#)

. He wrote and submitted the speech in advance and it was published after his death. At the pulpit on the day of his execution, he opened with a prayer and an exhortation to obey the king and queen, but he ended his sermon totally unexpectedly, deviating from the prepared script. He renounced the recantations that he had written or signed with his own hand since his

degradation and as such he stated his hand would be punished by being burnt first. He then said, “And as for the pope, I refuse him, as Christ’s enemy, and Antichrist with all his false doctrine.”[\[97\]](#)

He was pulled from the pulpit and taken to where [Latimer](#)

and [Ridley](#)

had been burnt six months before. As the flames drew around him, he fulfilled his promise by placing his right hand into the heart of the fire and his dying words were, “Lord Jesus, receive my spirit... I see the heavens open and Jesus standing at the right hand of God.”[\[](#)

[98](#)

[\]](#)

A dithering ecclesiastical Hamlet, an heretical schismatic, and an heroic defender of reformed Christianity...

Edward VI a young boy king of England lies dying. During his brief reign Protestantism had been secured

in England. The dour John Knox had personally guided him. IT was for young Edward, that Henry VIII had spilt so much blood. Beheading 8 wives and splitting Christendom. Thomas Cranmer his closest spiritual and temporal advisor is told his dying wish that his Protestant cousin Lady Jane Grey be made Queen over Catholic Bloody Mary next in line for the throne. A dying 16 year old boy leaving the crown of England to his 16 year old cousin. These two young children the only defense of England against Papist tyranny.

Ah poor Jane. A lonely little girl who's mother was intent on beating the gentleness out of her. Her only conciliation were the books of the classical world. Those books cold but steady friends. How happy she would be to be left alone to converse with Socrates. But she is called on by Cranmer who has come up to fetch England a Queen. This young quail must put down her Plato and take up the specter of the Tudors.

Thomas Crammer. Human, all too human. The stirring leader of the Reformation in England. At times almost saintly, but also Machiavellian backstabber. He is no marble martyr, When put under the crucible he had his moment of weakness and renounced everything he had lived for. But Bloody Mary could not forgive him even then. And then he

showed great courage. Before all of England he was to repeat his sordid confession. But instead he ranted that the Pope was the antichrist and had to pulled off the stage. He swore that his right hand would burn first for signing such a horrid lie. And his oath was kept. A man who fell and totally redeemed himself.

To show courage after having shown weakness.

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Protestant vs Catholic love on King of the Hill

April 12, 2010 by [Mopenhauer](#)

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So it seems I have retired into a semi-religious fanaticism in the spirit of the Anabaptists, Menomites, Shakers, Adventists, Jehova's wittinesses etc. The world is evil and ruled by Satan and the righteous must retreat and withdraw from it. Thats about where I'm at right now.

Let us examine the difference between Protestant and Catholic love. Catholicism is driven by the Madonna-whore complex. The ideal life for the Catholic is the pure chaste ascetic. But that very asceticism leads to an aestheticism. The monkish standard is self-admittedly unreachable and so a soft hedonism is acceptable for the mass. And the virtue of the cloister is hidden from the world. For the Protestants marriage, and the sexuality that accompanies marriage, was superior to the abstinence of Catholicism. What we know as Romantic love is an

invention of the high middle ages. The Arthurian legend. Chivalry. The pure Gwen who the noble knights does great deeds for but can never have. But in the New Age to follow such love is to be Don Quixote. Romantic love must now be consummated.

Take the Song of Songs, which is basically erotic pornography that somehow made it into the Bible. The Catholics and High Anglicans interpreted the body parts in aesopian language. The two massive breasts represent the Old and New Testaments with Jesus in the middle. The wine is communion wine etc. Calvin interpreted it as romantic love. But the Prots were cleansed of the Neo-Platonist spiritualism that cursed the flesh of this world. The highest calling for the Prot was not Priestly or Monkish chastity but chaste loving marriage. The Catholic world had created a reverse natural selection where the highest minded men were removed from the gene pool.

You are a decidedly anti-Aristotlean personality. The concept of nothing in excess is entirely alien to you. You can't comprehend the idea of not enough "bad" and too much "good". You are entirely Manichean and Neo-Platonic. You are either a Saint or a Devil but certainly not human.

My father and I had another heated debate about whether my crisis was personal or philosophical. He

wants to draw out my “raw emotions” and get passed the intellectual defense mechanisms. My dad responded that the moral decadence I complained of was “natural”. Young guys talking about girls, dating. Growing up. My mind turned to Holden Caulfield. Yes there was a little of him in me. Railing at phonies, but more importantly protecting the innocence of the world, rubbing cuss words off the walls. But of course I know better than anyone there is no innocence in children to bother to preserve.

And that is the Catholic nature of my sexual morality. Be a Monk or be Roissy, there is no Golden Mean between the two extremes. Which is perhaps why “hard PUA lit” resonates with me. Its not so much that they convinced me of anything, as that they confirmed my worldview and Manicheanism from the black horse’s mouth.

In high school I made a search for the Noble Man. For me nobility was defined by betaness. It is unseemly to be one’s own idol. Ah, but I never found a beta male hero to worship. I say unto you that the beta male is a myth, he does not exist. Perhaps he once did but if he did hes gone the way of the Dodo. Well thats old news at least since the 1980s. The media bombards us with the glory of the alpha and bad boy. It is quite the opposite of what the

Roissyites claim. The expected norm is the alpha, and the beta would be the rebel, if he existed. There are the betacons but they are alpha in that they trade chivalry for patriarchal dominance. The only place you see the glories of beta is at cartoons directed for very young kids and that died away by the 1990s. Even Nickelodeon and the Disney Channel extol Roissyism. Which is why it can be seen as having risen to a state ideology.

Long before you read PUA, you were faced with the stark choice of aspiring to be Roissy, or being a beta nice guy. And you answer? Neither!

Of course betaness would be the essence of Protestant family love. You were spoiled by JRHS and HS where the attractive girls jokingly chased and “liked” you. You do realize that you were actually asked out by a girl in hated college. But since you were unattracted to her, you took it as a joke. And maybe it was. But she seemed to be pushing for an actual time and location. And she asked you about it whenever she saw you. Maybe it was a joke, but is there any doubt it wouldn’t have been if you had seriously named a place? Dating her would have been Protestant asceticism as opposed to the entirely asexual Franciscan asceticism.

Hank Hill is a pretty good exposition of an ideal American Protestant virtue. He is a church-going Methodist. Proud of his propane calling. Prudish about vulgar sexuality, but far from asexual. He was actually upset and concerned that Bobby wasn't taking enough of an interest in girls. In Peggy Hill you see the ideal Protestant familial love. But Peggy is entirely absent from your vision of sexuality. So you talk about Puritanism, but actually your version of Puritanism is more Amish or Franciscan. You could have lived the life of Hank. Found your Propane and Peggy. But you explicitly rejected that conventional life. You wanted your Adventures and your Cause. You more of a Dale Gribble.



Why couldn't you have lived the life of Hank Hill? Too boring for you? But what about the morality? Sex. Yes Hank Hill has SEX!!!! Is there an eternal war between male and female there? Cruelty,

domination, the alpha caveman taking his rape-slave prize?

What good is your Franciscan asceticism? Who does it help? Is not Protestant familial love in chaste monogamous marriage to a Peggy Hill far superior? The family is a little commonwealth that reproduces the Fatherland.

Where is the justification for your extreme anti-sexualism? Certainly there is much to disagree with in Babylon. Oh there are many Solomons. Solomon the great conquerer, with a harem of 7000 princesses and rape-slaves. And yet Solomon the Schopenhauer, railing about the meaninglessness of existence, the vanity of vanities. And Solomon the romantic. Song of Solomon. The beautiful pastoral love in the countryside. A plump peasant girl who looks like a horse and has a lemon nose.

A popular New England “puritan” practice would be for two couples to share the same bedding with a sheet between them. You are far more Puritan than the Puritans. You do not see the purity of bundling? What could be better than two friendly couples all together?

Protestant sexuality actually goes arm in arm with Puritanism. By seeing sexual love as not absolutely

evil, Prots were able to more strongly attack sexuality that is genuinely evil. Prots also broke down the sexual double standard of the Madonna-Whore complex. Puritanism marked the first vigorous attack not just on female sexuality but also on male.

Such anti-sexualism rises to the point of opposing the reproduction of human society. Even monogamous love is seen as forced concession to biology.

In church governance we see a mirror of human society. In Episcopal we see monarchy and hierarchy, in Presbyter republican representative, and in Congregational pure direct democracy. If direct democracy is all you wanted, than the congregational churches are a little utopia for you. A loose autonomous confederation. Little swiss cantons. Ruled directly by the majority. Ah is not all life a direct democracy? Any informal group is a direct democracy. Although usually a charismat become the dominant personality, without having to violate the formal legality of 51+%. Thus the imposition of Republican formality and legalism is actually a defense against the all-power of One. And even Monarchy might prove to be less concentrated than Democracy as there is some formal division of labor. You never complained about the absolute power of the demagogue so long as the formality of 51% was

preserved. Such a “democracy” can be found wherever you have an informal gathering of humans. For most social interactions direct democracy under the thumb of a demagogue works fine. But for higher endeavors it is reasonable to place limits on the demagogue and make him a formal monarch. And one can go further and make it a republic. So you see the flatter the organization the more absolute the power of the One.

If utopia is simply a group of people making decisions on the principle of majoritarianism, go seek humanity! Practically any social interaction can be called “democratic” in that it is nearly impossible to have social organization where 51% is dead-set against it. There is of course apathy and fatalistic resignation, but apathy is itself a vote.

The principle of 51% can produce virtually anything, without ever having to be violated. Representative republics are direct democracies already in the sense that the majority has the power to elect the most directist candidate in both the Dem and Rep primaries and then in the general elections. It is true that in a 2-party system you couldn't see a Direct Democracy Party immediately win, but you could see a gradual shift to the most directist candidates in both primaries and general elections. If the shift isn't there

it means that 51% is voluntarily choosing republicanism over democracy which is itself direct. And the development of more sophisticated scientific polling to the point of 2-3% margin of error, places all representatives under a constant referendum. The only time you see representative triumph over direct democracy is in the rare “profiles in courage”. Opinion polls are an important part of US politics that in someways take the place of the random-selection of Athens. It is indirect and not law. But polls are a Sword of Damocles that hangs over all politician’s heads. The paradox is that polls do not like politicians who only obey polls. So in that sense the profiles in courage are actually obeying the polls by defying them.

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A Mighty Fortress is our God

April 9, 2010 by [Mopenhauer](#)

| [Edit](#)

Is Schopenhauer right? Is this indeed the worst of all possible worlds? Let us imagine a God, could he create a worse world than that of natural selection? Darwin lost his faith because no God would create a parasite that eats caterpillars from the inside. Anything worse than the cruel Darwinian struggle, would involve direct intervention by God. But the supernatural would free us from the illusion of freedom. We would know that a higher being was torturing us. With that knowledge millions and

billions would escape this prison through suicide. Thus God's Evil would want to create a perfect trap through purely natural means. And that is what evolution is, the maximization of cruelty. Dawkins' selfish gene is identical to Schopenhauer's will to life and Nietzsche's will to power. All life is 120 Days of Sodom.



I greatly admire Martin Luther, even though he backtracked later in life. HE not Peter was the Rock. A Mighty Fortress is our God. Can one even imagine the scene at Worms? One lone monk who had attempted in the cloister to escape the debauchery of this world, now surrounded by the pomp of Bishops,

Cardinals, Princes and Emperors. The Church IS the world. It has been unchallenged in 1000 years. He is truly one man standing against the entire world. And he demands one right. The right to be convinced. He will recant. But only if he can be convinced by reason and scripture. Otherwise he must against his will stand. He shakes. He wishes he could recant. Would love the Pope to be right. IF only the man could recant. He is unwillingly forced to stand. Against his will he overthrows Christendom.

A man who spoke and argued with Satan nightly.

Now I alone stand against the entire world. But clearly the waves will drowned me. But that is right.

On the beautiful Youtube movie of Luther Here I stand, someone of this age commented he just needs to get laid.

Is this all about a girl?

You'd like that answer no? How simple that answer would be. It would confirm all of this world.

Yes, yes, this is all about a girl. A woman, I loved, glorified, romanticized, idealized, and would do anything for. Who turned out to be a cruel bitch. A whore. At last the veil was stripped and I saw her for what she was.

What was her name?

Humanity!

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[Does sexual debauchery equate to Roissyism?](#)

April 7, 2010 by [Mopenhauer](#)

| [Edit](#)

For a while I was considering the religious life. This probably would have been the natural path for me had it not mean for my unique circumstances both personally and familial. For the old aristocracy the only road for the second born sons was the warrior caste or the priesthood. Of course both professions have lost their shine, so even a peon like me, could reach em. The thing about the army is you can start out a 2nd Lt now but not a Colonel or General. As for the Priesthood, celibacy is actually enforced now as far as the Papists, the mainline Prots are withering away, and the fundies are based on the inner light and so the Reverend is just a clerk. The modernists and the fundamentalists both have aspects that appeal to me. And yet those aspects are missing in each other. Each has part of the truth. But it really doesn't matter. God is dead, you have killed him. You can't just go around starting religions. You don't understand how organizations work. You can't join an org you don't agree with and expect to turn it into something else. As you learned even orgs you agree

with on 98%, can still disappoint. And budging on the 2% is a task of Sisyphus.

So no I don't think the religious calling either of the fund or mod flavor works. Although if I were younger it would have been an obvious path. I could have went to some Bob Jones college, with not a whiff of debauchery. If you go to That America, you get a whole different idea of what Americanism is. Any church organized along congregational lines is a pure democracy. And you get to practice your rhetoric and oratory. You spend your time making speeches to the democracy. What could be better than that? You have the democracy and morality you desire.

Look its true I started Frat U angry and hostile. But the summer before 10G I used to sing HS is the enemy. And yet it was precisely then that I finally had a rapprochement with HS. It only took 2 years of sports. What a shame I did not do football in 7G and stick with it. Then I could have been in 12G in 8G. I was so magnanimous that last summer of HS. Ready to make peace with the world and humanity. But then the Fiasco. And for the months after that I was trained in hatred. But if Frat U had not been what it had been, we could have made peace like 10G. Looking back at my old emails, I see thats its not like

I just isolated myself away. I did take part in clubs and activities. The fact is I really did hate the culture of Frat U. Its not personal. No one was really vicious. But then is it really fair to lump Frat U and Roissyarian together? Does sexual debauchery equate to Roissyism?

Well assuming your not a Minister or professional politician, it really doesn't matter what church or party you go to. Your life is your job. And your job is defined by American culture and society as it actually is. And the only reason to work is so you can survive in this culture. Humanity. America.

The religious calling, that was the last escape hatch. But its not really a solution.

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Newton's greatest achievement in his words, was his lifelong celibacy.

April 5, 2010 by [Mopenhauer](#)

| [Edit](#)

So here I'm. I wont go back to school or get a job because of the nature of the universe. My arguments with my dad have become more intellectual on the subject. We have gotten into the details of the influence of Protestants on American soul and what sociobiology means for the human condition, which led to a further debate on the nature of scientific "truth", and Kuhn's paradigm shift theory that conflicts within the scientific community define truth.

But of course at the end of the day my dad will insist that this is just intellectual justification for my personal psychological flaws and deep alienation. While I disagree with him on the specifics. I will concede that to the extent that human mental health is defined by what best preserves the selfish-gene I'm "sick". My mind has become poison to my genes. But that is well.

America is guided by the light of Roissyism. But we must remember that America is not just a continent but an historical epoch, if Fukuyama is right the Last. The most Roissy-American politician in the world today is Silvio. Italy once preserved the Roman Republican debates of the Ancients. Silvio's party began as a coalition between American-style libertarians and Northern Mussolinists but has gradually evolved into a broad coalition including Christian and Social Democrats. But Silvio is the hero and champion of the Roissyite world.

America remains defined by its Puritan roots, minus the purity. You can still see it in politician sex scandals. In the complete lack of class envy, resentment or hatred. In the acceptance of wealth as the just rewards of salvation. No priest can tell one if you are saved. Only the favors of God. And so riches is a test of faith. The American rich were traditionally

less ostentatious. Thus while being a more stratified society economically it was culturally egalitarian. That has largely disappeared. We now have a Calvinist Libertinism.

What does it mean to be human? The current age defines all ages. That brutal struggle to be the top chimp on a mountain of skulls. I suppose I resemble the Anabaptists and Quakers who were willing to use violence to establish their Christian Commonwealths but after their military defeat suddenly recognized the truth of pacifism. I was a violent military personality. But after our world historical Waterloo, I put down the sword, and bemoaned the cruel fact that we live in a world where men do not beat their swords into plowshares. Of course had I but had the chance like Mahomet I would have carried the Koran in my left hand and a sword in the right and conquered the world.

Can America really become more libertine? What is not permitted? If libertinism has reached its saturation point then we can only move either towards either social egalitarianism or cultural puritanism, but the center can not hold.

Perhaps I ought to be thankful. Look how much LESS cruel the actual world is than sociobiology. Even if it is but words, what wonderful words. At

least in my personal life, even at Frat U, have humans really been that singularly brutal? Decadent, debauched, and wanton yes, but cruel and brutal? perhaps not.

You see humans as gorillas. A new grey-backed Alpha Roissy male wanders into a tribe, brutally murders the infant apes, and then cruelly rapes the grieving mothers and enslaves them as toys. Is that the story of human history? There is plenty of it. But humans are not complete individuals. There is the extended family tribal structure. Thus there may be wars between tribes, in which girls are the slave trophies, but is there really a universal war of males against females? Is there no sentiment of love and inclination towards daughters, wives, mothers, and sisters? Are fathers really indifferent to the rape and enslavement of their little daughters, simply because the ape is a fellow male? It is true when we see conflicts between communities the conquerors do treat their war prizes like apes. See the Trojan Women. But do fathers really crave the rape slavery of their daughters? Is there really a universal war of brother against sister? Love. I don't see it at all in the young Romeo and Juliets. In them I see the chimpanzees in heat. But in the older, sadder, wiser, Lockhorns and their incessant middle aged bickering, in the old couple, there I see love.

In the end perhaps it is always better to never be born and to never try. It is all for naught. Oh to be like the ants and bees. EO Wilson says only there is their a genetic basis of altruism. But isn't it a rigid feudal class system? No, there is a perfect division of labor. In good Lockean fashion, if the Queen fails to perform her role, she is summarily executed. The vast majority of the populace never reproduces and yet their genes are never weeded out. The entire colony shares the same gene. In this, the hive mind, truly inspires All for One, and One for All. It is a reverse invisible hand. The best way to serve one's own selfish genes is to serve the herd. And so it is right for the Bonaparists to put bees on their flag as a representative of the good harmonious little republica.

Well, you could just accept your place in the hierarchy. You have too much bought into the myth that any American can do anything. If instead you accepted your status you could reap both its benefits and burdens.

The North started out as the Puritan New Jerusalem, while the South was a place for commercial Cavalier adventurers. But then came the great reversal. And the triumph of evangelism in the South and Unitarianism in the North. What became of the

Puritan Congregationalists? The direct descendant is the UCC, but the Courts have legally recognized the Unitarians as the silver-holders. But in fact Unitarianism and Evangelism are two sides of the same coin they both affirm free will and Arminianism over Calvinism. A Southern Baptist missionary inspired the Taiping Rebellion in China. Well the Calvinist critique of Anabaptism is similar to the Arminians. Both affirmed perfection and works over faith. While for Catholicism salvation through works was conservative, Anabaptist work Reformation represented NOT a return but a sublation. A true Negation of the Negation. It seems that everything turns into its opposite. The most conservative and hierarchical branch of the Reformation- the Episcopalians- are now the most liberal, while the most radical branch- the Baptists, are now the most conservative. The hardline Puritans are now theologically liberal, but not as much as the Anglicans.

What does life have to offer? There are great things humanity is capable of. Philosophy, art, literature. The Roman and Athenian free republics. The Great Protestant Reformation. Luther standing alone against the entire world, vowing unless I'm convinced by reason, I can and will not recant, HERE I STAND, I CAN DO NO OTHER! Calvin and his

little Puritan Republic in Geneva. Cromwell beheading the King and horrifying the universal monarchs. Hegel's speculations of the human mind. The pathos of Goethe's Young Werther. The fanaticisms of the monks withdrawing from the corrupt world like the Old Testament prophets in the wilderness. Kepler's perfect universe. With Sun crowned and majestic in the center. How far such poetry seems from the infanticide of the apes. Oh is it really just peacock feathers? Newton's greatest achievement in his words, was his lifelong celibacy.

Napoleon reflecting from St Helena, remembered that lovely book he had read as a youth Paul and Virginia. Both him and Josephine born in far away islands. Yes how like Virginia his creole wife was. Josephine was Marianne. An ex-wife of a Jacobin. But Napoleon renounced it and married a Hapsburg and became Louis XVI's son in law. But oh his sublime last words, he named his General to command- France- Grand Army of France- 'France, l'armée, tête d'armée, Josephine'.



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[Reflections on the human condition from pop culture Tvtropes](#)

March 29, 2010 by [Mopenhauer](#)

| [Edit](#)

TVtropes is an interesting wiki, that focuses on cliches from TV but also movies, web, and pop culture generally. In 2010 to be human is to be American. And Americanism is defined by pop culture. So I suppose I shouldn't be surprised to find this age's deepest philosophical truth's on a pop trivia site. Here are quotes from a few entries that speak to me specifically:

Humans Are Flawed

It may help to understand human affairs to be clear that most of the great triumphs and tragedies of history are caused, not by people being [fundamentally good](#)

or fundamentally bad

, but by people being fundamentally people. Terry Pratchett

& Neil Gaiman

, Good Omens

Humans suck

. We're

flawed in our mental

, spiritual, and physical aspects, and to top it off we're bastards to everyone else

... and especially ourselves.

This gets worse if there are other races

or super powered people

in the setting, compared to them we really

suck, and there's [no arguing about it](#)

. Except... being flawed isn't necessarily a bad thing. To be human is to be flawed, limited, and finite; but to be *agood* human is to nonetheless struggle through and work against or despite these limitations. That we [live short lives](#)

and die [gives the time in our lives meaning](#)

and [fuel for art, science and creativity](#)

. That we lack vast magical and psychic powers is countered because we can harness [The Power Of Love](#)

, [Friendship](#)

, and all those lovely pink emotions.

So what if [Rousseau](#)

isn't right and people are fundamentally mean, nasty and brutish? What merit is there in being good if you [can't choose to do otherwise?](#)

Despite the inherent moral flaws of humanity,
enough people are putting the effort into being [nice](#)

and [kind](#)

that it [does make a difference](#)

. Even if [Being Good Sucks](#)

, humanity as a whole realizes deep down that [Being Evil Sucks](#)

harder.*

This is a typical fantasy/sci fi [aesop](#)

that gets referenced in other genres. Essentially, the
aesop is we are [Cursed With Awesome](#)

. If the story has a [Fantastic Aesop](#)

against removing one of the above human flaws, this
trope is usually invoked as the [reason](#)

why [it's wrong](#).

The [Patrick Stewart Speech](#)

usually has this as the core message. See also/compare [Humans Are Special](#)

.

Too Good For This Sinful Earth

*But I could have told you, Vincent,
This world was never meant for one
As beautiful as you.*

— **Don McLean**, "*Vincent (Starry, Starry Night)*"

"The good die young, but pricks live forever!"

— **Lewis Black**

The good die young, or so authors would have us believe.

An [old trope](#)

, [discredited](#)

but [far from down and out](#)

: if there is a child of [extraordinary beauty, goodness and innocence](#)

in the story, he or she will invariably die in as [Anvilicious](#)

a manner as possible. If practical, the death will be [slow and lingering](#)

([tuberculosis](#)

or other disease was a particular favorite in the 19th Century), giving the child a chance to [bid farewell](#)

to everyone she loved in a [long, drawn-out death scene](#)

. Sometimes she gets to speak a few last words to hammer in [An Aesop](#)

relevant to the larger plot at hand. After she's breathed her last, her loss is mourned by all who knew her — in particularly extreme cases even the [Big Bad](#)

will take a moment to reflect on it — and may serve to re-energize tired or disillusioned heroes to fight on for her cause.

The trope name comes from a frequent comment made at the subsequent funeral, that the poor departed child was too good for this sinful earth, and thus was called home to Heaven by a merciful God.

The Evils Of Free Will

alt title(s): *The End Of I*

All these people running around willy-nilly, having their own opinions and making up their own minds! It's hideously chaotic and totally unacceptable! — **Dr Mindbender** of [*GI Joe*](#)

's action figure file card quote.

Thoughtcrime does not entail death. Thoughtcrime IS death.— **Winston Smith**, writing in his diary in George Orwell's [*Nineteen Eighty Four*](#)

.

There is so much [suffering in the world](#)

, so much hate, inequality, and ignorance. So much *chaos*! But what if there were a way to solve these problems? [Wouldn't doing so by any means be justified?](#)

Well it just so happens there is a bright side to these problems — though daunting, they all have one common cause and it *can* be "fixed." The cause? Free will.

Sometimes a wiki link is just a cigar. But I think its meaningful that "The typical heroic rejoinder is: "What would be the point? We might enjoy it, but [we wouldn't be people anymore](#)

." That is the justification for free will. That "humans suck" is what defines humanity. The humans are flawed entry touches on some of the poignancy of the human experience. I also learned that the Road Not Taken, is often seen as a satire of individualism rather than a celebration of it. It really didn't matter which road was taken. And anyway plenty of people went down that other one anyhow. And the too good for this sinful world motif, questions what does it mean to be human, to be good, in a world like this?

We can say that 100% of the evil in this world is caused by free will. It is true that nature can do plenty of injury and killing. But is nature evil? Death and pain are neutral physical processes. If there is an evil there, it is only that humanity is finite. And if we can go the great sufferings brought on by nature- evil- starvation, disease, disasters, then the magnitude seems less so, even if there is more quantity. And anyway if God is dead, we have no one to blame for that. But we can blame free will. We can put free will on trial.

Is free will worth it? Is it good to be human?

I was once a warrior for freedom. I proudly wrote liberty was best of equality and fraternity. Does freedom mean the acceptance of evil? Perhaps, perhaps not. I was still living in the past, fighting long dead enemies. I was fighting for the freedom to do good. Yes there was a time, not all that long ago, when tyrants tried to fight to prevent good from being done. But now it seems the roles have switched. The forces of freedom have abandoned good, and they claim that it is the banner of tyrants. Freedom has become precisely the freedom to do evil. And it is those who would try to restrict evil who are the tyrants. The great republican revolts smashed those who would prevent free good. IF that is the freedom I fight for, I have no enemies.

The contradiction can be found in Kant's ethics. Central to Kant is the notion of individual autonomy. That humans be used as ends not means. Which means not used at all. Thus for Kant free will is essential to any notion of ethics or even humanness. And Kant has a form of selfish virtue in a sense. For example it would be immoral to lie to save Jews from Nazis. For if it were a universal law, always lie to Nazis, then you would never be able to lie to them in the first place, since they would not even bother to

ask. It is a greed for duty. The individual's ability to demonstrate morality is better than utility. In this sense Kant could be seen as a defender of free will and evil. There is nothing more beautiful than good will, but the price of it is free will and evil. And to be able to demonstrate such sublime duty is worth and utilitarian costs. And yet what exactly is good for Kant? Acting AS THOUGH we lived in a Kingdom of Ends. The Kingdom of Ends is essentially the dystopia of robot angels who never sin. Except they CAN sin, but nobody does. So that is the steady state we are aiming for. And yet in a real sense we don't want that state because it eliminates free will and opportunity for good. Thus few advocate outright evil. Some might have looser boundaries, but you'd be hard-pressed to find those who say one can do ANYTHING. The impulse towards good pushes us towards utopia. And yet utopia in itself is evil. Do you see what I'm getting at? IT is a labor of Sisyphus. We want to keep pushing the rock of humanity up the mountain of Good, and yet our free will keeps tossing it back down again.

I guess there is the feeling that man has simply given up on ethics. That he let the rock roll down, and hes not going to bother to push it up again. Which is a real shame, because it seems man gave up right when he was on the edge. The last few decades we've seen

the rock slide. That's a shame we've had almost uninterrupted progress in both morality and science since 1500. But now we've just given up on morality. The tragedy is how far we came, how close we are. But we just threw in the towel.

So what can I do as an individual? I just don't get anything out of knowing that I as an individual am a "good person". And what does it mean to be a good person? The obvious standard is helping humans. But if humans are so bad, what point is there to help evil? Perhaps that is why no one bothers. It is the race to the bottom. Humans are evil. Don't help evil. Be evil. Thus perhaps there are those who would like to do good, but see that in this world it is but a voluntary handicap. And so do evil. The great tragedy would be if the vast majority of people wanted to do good, but couldn't because of this mutually assured destruction. I guess you could call it the simplest game theory- the Prisoner's Dilemma. You might want to do good, but the safe bet is on evil. And where EVERYONE is evil, that's the ONLY bet.

The ugly truths of the world. Ah but why blame the world? Name the blame. Man. The evils of man. Have made me cold, cynical, disinterested towards the fate of humanity. Myself included. I really don't care what becomes of me. What good can there be for

me as an individual? I'm forced to live among humans, and I despise them so. Nietzsche is right when he says misanthropy is an overdose of philanthropy. Success for me can only come on human terms. I simply can not succeed as an Ideal Man. Neither by Ideal standards or Man's. Let us be straight here. What defines honor for you? Anti-sexuality. This is a world and species created by sex. Can the defeat of the sexual impulse really come at the hands of its' own children. But even on a smaller level. Can man really appreciate characters that if universalized would lead to his end? At most man will accept monks and martyrs. In past ages he was willing to pay lipservice to them. But man can not accept the Worldly Ascetic. In defeat he can triumph. That is the glory of the martyr. But in victory the Worldly Ascetic becomes nothing more than a prudent investor.

You love the tree, but hate the fruit.

IDK if there is an answer for you. In past ages the obvious path would have been the religious calling. But personal circumstance, and the age in general blocked it. This Age unlike the Feudal one, offers no escape because it does not recognize that anyone would want to escape from this garden of heavenly delights. And maybe it is right. If the demand was

there, perhaps someone would supply it. I may be blind to it. But I don't see widespread discontent with hedonism. But again, you can never really defeat hedonism unless you renounce materialism. You're not ready to do that. Thus all you can offer is a kinder gentler hedonism. Oh you can put it off a few years with your lean years of sacrifice. But all good investments must pay off. Well that's nothing to scoff at. I'm not a monk. So kinder gentler hedonism, wouldn't be such a horrible thing. And beyond that even the spiritual pleasures are simply a form of higher hedonism. It is this particularly ugly vampiric blood lust I disdain.

Could you just accept this world for what it is? And use it to demonstrate your character and your virtue. To be a diamond in the rough. To embrace the beauty and tragedy of the human condition. You marvel at how far man has come. So much in the tragic past seems so beautiful to you. And yet your own age so ugly. Is that fair? How infinitely superior this age is to the Homeric. Or the Periclean. Or the Roman. Do you condemn those ages with the same fury? How can you dwell on the beauties of Athenian Democracy or the Virtues of the Roman Republic when such a world was hell for millions. Thus you are no better than Dorian Gray. You want beauty for beauty's sake. It is true your beauty is more martial

than sexual. But so what? Its the same. You don't care about suffering or cruelty so long as there is beauty. For you beauty takes the form of the law. If the law is beautiful, and it need only be beautiful in words, so what is it but mere poetry?, then you can tolerate all evils. If this world remained exactly as it is in practice and deeds, but was guided by beauty in theory and words. Then you would be at home in it? You want man to at least pretend to be good. To say thats what he wants. To pretend to be sorry, when he is not. You have your creed and if it would just be acknowledged by saints and sinners alike you will be at peace. That is like the way of the Catholic Church. They will accept the deathbed confession of a 6 day a week sinner, so long as he mouths their creed. As if words had a sacred magical power. The right words to incant a spell. IF the Vatican ruled the world, exactly as it was, but simply had the Right Creed, then all would be well? But of course ANY creed can be corrupted. Suppose Manchi had won out over Jesus. And you read the beautiful words of the Sermon on the Mount. Oh you might find a few quibbles. But oh what a world to live in ruled by that gentle shepherd Jesus. Yes, yes. Get me out of this hell. Those words are so beautiful. Surely they can not be corrupted. That message so plain and simple. Let me see a world ruled by the words of Jesus. Surely it must be sublime. And so your request is

granted, and here you are. If so much that is the exact opposite of Jesus, can be guaranteed by Christianity, how can any creed be safe from corruption?

You live in This world. SO you imagine if only the creeds and symbols that were paid lip service were different, all would be just. But any symbol can be worn as a chain around some gangbangers neck like the Crucifix. Would it really matter if it were the Right sign instead of the cross? If it were someone else's name other than Christ? At most you have seen the early attempts of a few centuries. There is enough even in that infant to be worried about in the future. Already seeds of corruption. Surely if you could have seen the primitive Christian Church, you would have said, Yes! give the keys of the world to these saints!

And Buddhism and Hinduism. In some ways closer to you Schopenhauerian renunciation of life. They have been given the Key to an even greater continent. Well, that is less of a disappointment. While I'm saddened to find so much truth in his work, I have no faith in either the man or his doctrine. And I'm not moved by his supposed sympathy. So I would not be surprised if a continent ruled by Schopenhauer would be no better.

That is why Nietzsche had so much hate for Christianity and its' offspring, it is an Oriental

renunciation of life. An attempt to give up that restless cruelty that defines humanity. Man is the only animal that is evil, and it is what has made him Man. All the other animals have lost their dynamism, they have found their equilibrium. And their "ethics" their "good" is now natural in them. Monotheism threatened to bring man to that animal stability.

You are the Lucifer of Milton and the Mormons fighting a holy crusade against God and his plan. How insane God must be to give a beast man, free will, and then damn him to eternal hell for a gift he did not chose. Yes Lightbearer, of the Northern Star, unseat that damn blind, old, tyrant! Ah Lightbearer, but once your mission is complete, the world has no need for you either. For you too are free. Your light can only usher in the new Sun, but then it must be extinguished.

Well I don't go into beehives and antnests and try to convince the peons that all are created equal, that it is unfair and unjust that a Queen should rule over them by virtue of her birth, and at the very least their ought to be some semblance of equality of opportunity where at least one has a chance to be elected Queen. I don't arrest Gorillas for murdering babies and raping and enslaving their moms. I haven't prevented homosexual rapes in earthworms. I don't lecture

amphibians on being such poor parents, and lacking family values.

And so if my nature is just fundamentally at odds with humanity, then I have no more right or ability to lecture them than I do wolves or lions.

Except that my survival depends on living among humans and their ways. Obviously it is not the same. And who is to say I'm the anti-human one? Why do the traits associated with humanness conflict with human? Why does man call evil inhuman? Why does humanity define itself by what it is not? With all our differences, in abstract terms, what both I and humanity call good and evil are nearly identical. My Ideal Man, and humanity's ideal man, when he bothers to speak of him, are not so different. It's not that I'm unhuman, I'm HYPERhuman. I've taken too deeply into me what humanity says defines humanity. The Saint goes more against human nature than the rapist. And yet who is more human? more humane? So when we say human, his best traits incline him towards the Saint. And yet when we add the word nature, the Saint is an unhuman anomaly or impossibility. And the rapist is natural and easily explained biologically.

Is my problem that I'm not human? Or that I am human, all too human. On a scale ranging from

humaneness to inhumane, it is precisely those humane traits that doom me. It is precisely what is called inhumanity that curses humanity. Now that is just semantics. One can define words anyway. But one must ask, why bother to pretend? Even if its all false. Why bother to be false? No Outside Other can judge humanity. If humanity is all evil, why not simply say evil is good? Why not celebrate evil? Now you say this current age DOES celebrate evil. But if we were to ask the humanity what it considered good and humane, at least in the most abstract terms it would match yours. Even if it is all false, why bother? Why invent good? Is it just to trick? Well in 2010 it just doesn't work anymore, so drop the charade. I seem to be the only man in the entire world who was tricked by morality. And even I was only tricked towards Ends not Means. So is it just conservative inertia? We keep using the old trickster language just because an object at rest, remains at rest? As long as there aren't any wild long-haired prophets ranting in the wilderness, it does no harm to keep the language of good. Why bother to rebuild language, when no one believes it anyway? Morality is just one of those crazy old laws still on the books. Why bother to repeal if no one enforces it?

IDK the last few years I've been bombarded with the worst of humanity. And yet very little of it was

personal. Very little evil was committed against me personally as an individual. In fact I lost my wallet at 3 separate colleges, and it was returned everytime. Even at Frat U, which utterly disgusted me, there was still plenty of that good old fashioned American friendliness. No one was nasty to me as an individual. If anything I experienced less nastiness in college than JR or HS, which I generally view favorably. But thats mostly due to simply being cutoff. I had almost no interaction good or bad. Well perhaps that is the justification of the human experience. In HS I was more bound with humanity and experienced more evil, but also more beauty and good. In college on a personal level, my relations were rather "friendly". And yet how much preferable true human drama is to formal friendliness.

Since cutting myself off from all human contact, the conclusion I've drawn is that all humans are little Roissys. But how true is that? As empirical evidence I point to Frat U. And of course the news and media are filled with the everyday evils of life.

Although isolation failed in its goal. It did not provide me with the calm serenity of contemplating purely abstract metaphysics cut off from the horrors of the human experience. It has led to more wretchedness, heart pangs, and misanthropy.

Well if one wants to avoid evil on a personal level, its reachable to a degree. One can insist on finding a kind boss, friendly coworkers and a harmonious work environment, and be willing to pay the economic cost for that preference. And outside work and neighbors, human relations are fairly voluntary and so one can chose to only associate with those deemed good. And to an extent evil can be appeased. But does that really do any good? That was always an option. But its still the same world.

Did I overreact by melting down? I guess I knew that my ideal character could only work for young adulthood. At least subjectively I was happy with who my character had been in HS. But what worked for a young man ready to challenge the world, with anything possible, just didn't mean anything for an employee, a cog in the system. I could not be the man I wanted to be, not even in delusion. What was perhaps sweet and innocent and even charming in a teen, was pathetic and defeated in an adult man. There was no way out. All roads led into the system. I could aspire to be a winner or a loser in the game. But it was THEIR game I was playing. Winning "my game" was just a way of saying losing their game. In school you can avoid facing that harsh reality. It becomes harder in college, but you can still delude. But once you get a job. The world is clear. The chips

have fallen. The dust has settled. No words can spin it. The Ought is utterly defeated by the Is.

And then regret sets in.

"Well perhaps I should have played their game. Well really I'd be standing up for my values, but the best way to do that is to win their game. After all theres no prestige in winning a game nobodys playing. And we need prestige to have influence to change things. And there is plenty of good that would have come with me being an ultra-machismo version of what they demand. To be the best in their game. After all that would help smash some structural barriers. And thats good both for self-interest and society. "

But is that a real argument? You knew what you were doing. You knew what the stakes were. Thats was YOUR free will. For once in the universe an individual did make a choice.

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What is a worse hell, than to be sentenced to a world you did not make, a world you fought against?

March 29, 2010 by [Mopenhauer](#)

| [Edit](#)

As a young Puritan, not yet well versed in philosophy, I understood the great danger of God is Dead. The point of Karamazov that without God all is permitted. That evil would triumph and never fear punishment. The American Age seems to have confirmed this. Do we need a Noble Lie? God is a tyrant, he ought to be regicided, but the question is

who shall kill him? This was the danger of Sade. That the death of the tyrant would mean the equality of tyrants. That all men can be tyrants. If the American Age is the Fukyuyamaist end of freedom than the feudal aristocrats who warned me were right. Evil is not new to me. Only the thought that nothing can be done about it.



I'm the ultimate Christian. Not a real Christian. But the caricature of secular Christianity, that the Nietzschean enemies of Christianity imagine. I'm perhaps the last one alive who still maintains that Pauline hatred of the passions.

Why wont you come to my church?

Well you don't come to any of my classes.

Thats boring, who wants to go to class after school?

Your such a nerd.

How can I be a nerd? I'm stupid, I play football, I'm

beautiful.

Is that why you always want to dress in my skirts?
Geez, its not a sexual thing, I don't wear skirts to
look oh-so-pretty, its just really comfortable and I
like to relax my legs.

She laughs.

And anyway that essay was just a school assignment,
and if it was more, it wasn't about your Jesus, I can
tell you that.

It was so beautiful. How did you right it all so fast?
Your so smart.

No, I'm not, I'm stupid. I'm a young man in love
thats all, we do stupid things. And its ok for us. But it
isn't your kind of love. Remember that love poem, I
wrote? You asked me which girl it was about. I had
to explain to you it was about the fatherland.

Was it about Charlotte? Do you like her?

Everybody likes her. But I mean it Sara, I just have to
censor myself, thats all. They are fables.

I think you must be a Christian. I feel it. Only a
Christian could write such beautiful words. Its the
most Christian thing I've ever heard.

You know you should come to one of the classes.

Oh your just showing off, your older friends.

There are plenty of kids from our class that go.

Plenty?

Well a few.

They only go for you.

For me?

You have a way.

But not with you Sara?

I know all your tricks, you don't fool me.

Well, I must have fooled you, if you think me a Christian.

There! Right there your trying to fool me. But its not going to work. I know you. I remember you from the first day of Kindergarten, when you tried to pull my hair.

Well, blame that on my mom. She told me you were my cousin. And you were so rude. I just asked you your name. Well I never saw blond hair like that before, and I just wanted to have a look.

Well, if you come to my church, I will let you examine it all you want, if you promise not to pull.

We're not in Kindergarten any more.

Oh come on. Just come read it, then you can leave.

What makes you think they want to hear it?

If they do, you'll come?

Well, your my friend and its a good fable that people should hear. Will you come to a class?

So boring.

Not more boring than church. And anyway its not really a class, its more like the Boy Scouts.

Well, maybe if I have your word young man.

So who was that poem about? It was Charlotte wasn't it?

Why don't you believe that I don't like any girls?

Then you like boys.

Why don't you believe that I'm who I say I'm?

Just because you want to be someone, doesn't mean its true.

Well maybe your right. But I'll try to follow Dr.Raleinberg's advice and be the best I can be.

What would you do if Charlotte kissed you?

Quit it will you. You know I hate that Dawson's Creek stuff.

I heard she likes you back. What will you do if she likes you?

If she does like me, I will use that.

Your not a machine.

No, but I'm a new kind of man. Or I'll try to be.

Your such funny little boy.

I'm not trying to.... bah what does it matter?

Fin

A conversation that began no where and ended by wandering off. Ah those sweeter days, when I was but a boy and the man of the future, could be whatever I imagined him to be. When disciplined virtue was a strength and not a failing. What became of all that? The world grew up. What of Sara and Charlotte? What becomes of the leaves when the tree is cut down?

Oh this Brave New America. Nietzsche and Sade, you were just laughing at me, you knew you had already won. What a war I fought against you!

Sara was sleeping. But I awake, was the one who was dreaming. Yes, tonight it was dark. But tomorrow as the rising sun caressed her gentle face, she would be warmed by the light of a new world, born that night. Oh if only it could have been. If only those sweet illusions of boyhood, had pierced through cruel existence. If only there could have been made a world worth living in.

What is a worse hell, then to be sentenced to a world you did not make, a world you fought against?

Now I'm doomed to live within the belly of the whale.

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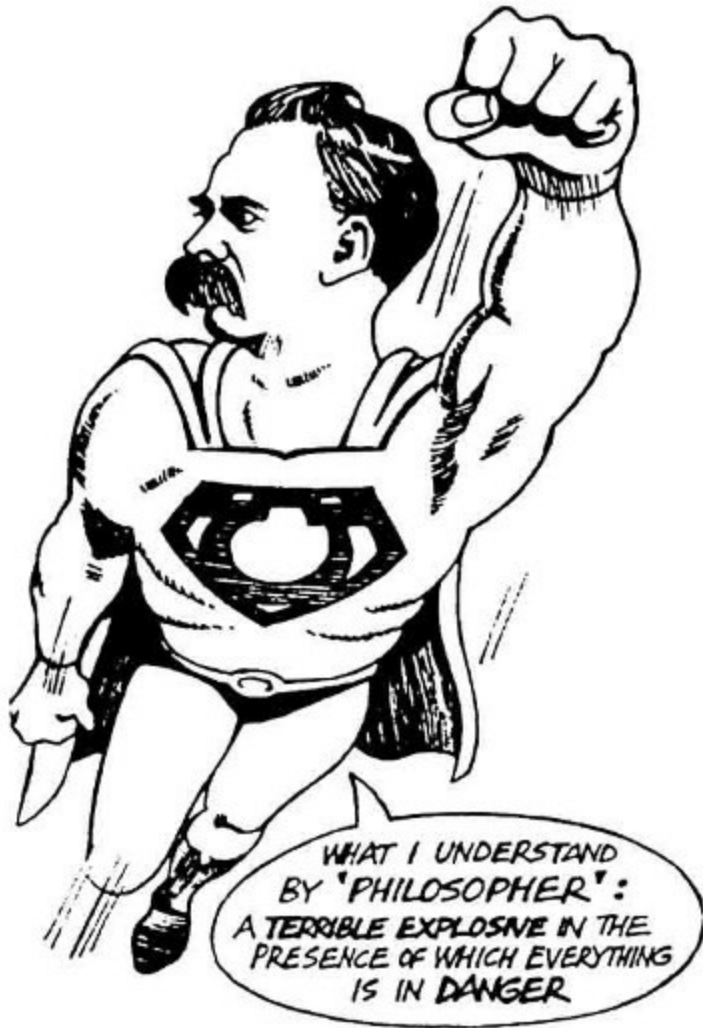
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Americans are the perfect people of Nietzsche

March 28, 2010 by [Mopenhauer](#)

| [Edit](#)

Americans are the ultimate Nietzscheans. Nietzsche is their God and Prophet. But what do I mean by America? To say American now is to say Roman 2000 years ago. Power is truth. The world is an American world. To say American is to say the World.



Americans are too strong, rich and beautiful to bother with the spirit. The spirit is for the weak and the meek. Why should not sexual power be made God? That is what natural selection is. How can one disagree with Americanism? It is biology.

Perhaps it is all just words. But the right words do matter.

Feudal Europe supposedly followed the teachings of Jesus. There is much to disagree with in Jesus. He

could not escape the limitations of his time and place. And yet those aspects of his teaching that are universal are among the most pure and beautiful ever written. And yet how easy it is to ignore all Jesus ever said and still be a good Christian. But the best historical research suggests that Jesus was apocalyptic, and was serious when he said those standing in front of him would see the end of the world in their lifetimes. If you had to be absolutely moral for one year, knowing that it would certainly end within that year, and afterward you'd be rewarded with eternal bliss or hell. Most people could hold out for that year. I think?

The American Christ is a Social Darwinist one. A biological one. One who does not lack the will to power. Nietzsche would find no slave morality to mock here.

Pragmatism, pluralism and Ayn Randism. Virtue is weakness. The excuse of the meek. Only evil makes the world. Only evil is free and not slave. It is evil that builds all, challenges all. Even Hegel recognized that only evil can bring progress. Evil has always won. The evil of every age triumphs over the values of that age, and that is called progress.

The selfish gene does not give a wit about the happiness of its host. Imagine a world without pain.

One would still experience the injuries associated with pain. But no actual discomfort. Pain would be nothing more than the intellectual feeling one experiences when overeating or smoking, knowing in the mind that such behavior is injurious without feeling it. In a life without pain, one need not fear or dread any fate. Not even death. One can simply wander the streets and wither away painlessly. But ah how damaging such a world would be to the survival of the selfish gene. Why serve such a cruel master, with such loyalty? He cares nothing for you.

None of this is new, the old me was certainly aware that the vast majority lived only for money, sex, power. And yet I believed that sheer will could overcome it. That is the nature of rhetoric, oratory, and that seductive demagogue. Thus the formality of direct democracy only increases the power of the demagogue. And yet it seems the conservative aristocrats who warned you of the danger were right. Now you have seen populism in the flesh, the appeal to the cruelest, basest emotions of man.

How can one live one's life in such a world? What good is preserving existence in a world of Red Queen Evolutionary Psychology? But who can I talk to about this? The entire world mind was crafted by the Red Queen. They will not understand my language.

Conversation is useless. I will not deny the Red Queen designed my mind, but she did a poor job at it. I can only argue with myself.

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**Problem is that sociobiology, evolutionary
psychology, HBD, and Roissyism says that
human evil is universal**

March 27, 2010 by [Mopenhauer](#)

| [Edit](#)

IS the religious road, a way out? For a while it seemed that way. In high school I had kept numerous adventurer career paths open, but only one really interested me. But the religious life was one option. IT the chaos that followed the Fiasco it was largely buried and forgotten. Ironically it was during this period that I actually began to study theology in depth through philosophy.

Of course there are multiple religious roads. I guess the most prominent for me would be Weber's worldly ascetic and monastic asceticism. There is much to be said about both sides. I'm inclined towards Weber, because I believe in Puritanism and being of this world. At the same time my knowing just how totally depraved and wicked this world is, makes the prospect of withdrawing from it seem more attractive.

And part of me no longer wants to be a dogooder. Utterly sickened by the human nature of 2010 USA. I

don't really want to help humanity if that's what it means to be human.

In some sense your goal was aesthetic as opposed to ameliorative. You believed your path was utilitarian, and yet your goal was not simply to help people, but to create a world of your vision. Otherwise you might perhaps have considered becoming a doctor or a social worker or something along those lines. Instead you were interested in fighting fire with fire. With meeting evil on the battlefield and beheading it.

The problem is that sociobiology, evolutionary psychology, HBD, and Roissyism says that human evil is universal. Of course the ideas of total depravity, original sin and biogenetic determinism are also secular restatements of Calvinism. What is missing is the Is-Ought distinction. A Calvinist might agree that humans are by nature evil and that is beyond the control of the free will. Calvin's solution in Geneva was to establish a republican theocracy, complete with a morality police. Modern day evopsych encourages a more libertine libertarian approach. The fact that it is "old" and "natural", justifies these human behaviors. And any attempt to fight evil, will be worse than the original evil. And they also pose who watches the watchers? There is

the democratic solution of Little Brother, where everyone watches everyone.

How separate am I from the universality of human evil? Well I'm a biological being. I suppose the only thing that makes me unique is that I find evil distasteful.

If man is what Matt Ridley says he is, then I have no desire to help him and wish him only pain and misery. And he is happy to provide that himself. The problem is I'm stuck on this God forsaken planet. Is this all very Americentric? Well, America rules the world, so America is the world. Is all this universally true? Well its in power now, and power is truth. What is true for American society and culture goes for the world. And all time and places.

Well it must be true. If humanity had an ounce of inner light in him, then he would have set up monasteries, both secular and religious. There would surely be enough of a minority among man, to set up some monastic communities away from it all.

Although that is the myth of pluralism. Ironically those disenchanted with the world have more places to escape to under feudal monism than democratic-capitalist pluralism. Well I guess the Medieval church was openly the only show in town. and knew it was. So it was smart enough to provide a safety

valve for those antagonized to the world. When they did not do it for Waldo they faced the first massive Anabaptist revolt. And so Francis who was very similar to Waldo, became a Saint instead of a heretic. Because our society is capitalist and pluralistic, there is no need to provide monasteries for the discontented. Because the very fact that we live in this hedonistic world, is proof that we consent to it voluntarily. The only monastery America provides is the graveyard.

I realize that that is not literally true. There are still monasteries. But its not the same.

IDK how hard would it be? If there was a demand for it, a couple of middle class families pouring their resources would probably be enough to escape from 2010 USA. Look at the apocalyptic cults that do it. So one must come to the conclusion that people are by and large content with their lot. And there is not even a significant minority that tries to get away. The New Age spiritualism is a celebration of hedonism. Spiritualism in 2010 USA is just another sexual pleasure to be enjoyed.

Well look to be a biological higher being is to be a sexual being. Thats simply a fact of life. Now we can narrow the role of sex so that it is forbidden save for

monogamous procreation. But we can never eliminate save for human extinction.

Well certainly there are romances that make sexual love seem very beautiful. Something not to be opposed. As rare as it is, I'm inclined to believe there is such thing as sexual love. And if it leads to family love which is the basis of the fatherland, is that anything to be opposed? But is so rare. I would be hard-pressed to name a single male-female couple who loves each other in 2010 USA. I have never seen a single male and female who even like each other. Is that truth or just Roissy poison?

But is it really fair to judge 2010 USA by the PUAs and Frats? I mean even in the most Puritanical ages, it was understood that the college years were a time for libertinage. There are plenty of famous Puritans who enjoyed themselves in youth. You are unique even historically, for being so Puritanical at such a young age. Even for your heroes, most grew into it. And there are disadvantages to being a youthful Puritan. Yes it means never knowing sin. But it means a immature unreflected puritanism. As you yourself said at root your revulsion is something you feel in the gut.

Now I wont go as far as Rasputin to say that one must know all sins before one can know Christ. But

there is something to be said about being born again. I think it was Augustine who said that the Pride of virtue, was actually a worse sin than carnal sin itself. And even Luther said that one must on occasion enjoy hedonism as a way of beating the devil. Your puritanism is so austere as to be an unhuman purity. It is more the pre-sexuality of a child as opposed to the anti-sexual true discipline of a believer.

There really is no escape save starvation and nonexistence. You won't work. You won't get paid, won't eat, won't survive. That is what must happen.

In a sexual-Darwinian world, it is a mistake, an error, a miscalculation for someone of your sort to be born. You are a mistake. You are not meant to be, you ought not be. And surely your actions will fix the accident. Because this society, this world, repels you so much you will not work. And the result of that will be the correction of the mistake and your own eradication from this planet. Your genes are defective. They are anti-genes. Genes that seek to self-destruct and not exist.

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Female choice will reward those who best compete under the old rules of the system

March 25, 2010 by [Mopenhauer](#)

| [Edit](#)

Matt Ridley blandly ends his ode to the sexual arms race with the Ayn Randist credo: Be Different. Of course in terms of sexual selection Matt Ridley's Be Different is a word away from the PBS platitude be

yourself. There is nothing more fatal to male success than the poisonous scent of weirdness. It is a fume of death. Is this at odds with the PUA ideal of the bad boy rebel? Not really. The PUA ideal is a rebel WITHOUT a cause. You won't see the secret police marching in to crush the bad boy rebellion. In his very rebellion he reinforces the system. It is like the Medieval Festival of Fools. In ancient drama there were two genres, serious tragedies that ended with a funeral, and romantic comedies that ended with a wedding. Tragedy was about the failure of the new generation to replace and take the societal roles of the old. In Romance, the wedding was a conservative confirmation and reproduction of society. Romantic dramas were always comedies. Comedy gave the young mismatched lovers, a chance to playfully mock societal norms, in a comedy of errors. But the end result is simply to confirm it. Thus romance and sexuality is inherently conservative. It means the confirmation of that which is. While sexual reproduction did revolutionize evolution, in a way the point of sex is to serve as a conservative break on evolution. For asexual reproducers if a mutation does arise, it will instantly be duplicated with each mitosis, if it is superior it will quickly outcompete its rivals, if inferior rapidly exterminated. With sexual reproduction if a random mutation is beneficial it will likely be a recessive trait. But even dominant traits

will easily be subsumed under the vast population. Female choice operates as a further conservative break. It too serves to reproduce the old. Female choice will reward those who best compete under the old rules of the system. You have to play the game, the best, you can't be playing a totally different game. Thus a mutation that might be a competitive advantage for individual survival, can often be a detriment to reproductive success. There are countless mutations that would make one superhuman and a freak.

What is the point of this digression? I guess to show how poisonous weirdness is. As De Tocqueville presciently pointed out no society is less tolerant of individual eccentricity than an individualistic one.

And if one is to be honest, one must conclude that you were weird. I know you hate the term. But its true. You refused to meet even the minimal standards of teen conformity. But my point isn't to berate you. This is more a tribute to what PUAs call inner game. Because thats what it was. You had absolute faith in your personal destiny. You were your own religion. And like Luther you were saved by faith. You had your saints, rituals and holy days. And you know what it worked. Yeah, I know a lot of it was illusion and delusion, but still, how many weirdos like you

can have even that degree of success? It was a war of two realities. Hey, to an extent all that NLP BS was true for you. You DID impose your reality on others. You were absolutely destined to be a great conquerer and you acted as though you already were one. By sheer will of personality you forcefully imposed yourself on the world. Whatever successes you had were due to this. Optimistic insanity is a much more vital and powerful force than pessimistic correctness. Thus your self-concept and awareness is undoubtably more accurate now, compare the fruits it produces, to the self-deceptions of JR/HS that girls were swooning over you. To that degree “inner game” did work for you. But it was so absolutely genuine that it could not be called game. It would be like hearing that religious faith leads to wealth, health and joy and attempting to force oneself to have faith. The whole point of faith is that it is believed for its own sake and not a pragmatic means to an end. One can not take a pill for the sake of the placebo affect.

Of course this isn't entirely new to you. You always implicitly recognized the status quo conservatism of romance and sexuality. Which is part of the reason you shunned it.

Libertinage despite having the root word liberty, is very at home in conservative imperial autocracy. It

flourished in the late Roman Empire and Stuart Restoration, but was suppressed ruthlessly under the free republics of Cato and Cromwell.

I used to revel in comparisons between the late Roman Empire and modern America. Following the Spengler model of civilizational rise and decay. But seeing how popular the metaphor is in the Roissysphere, it probably isn't a very good analogy.

I think the one correct analogy is how Romans became completely resistant to the old drug of hedonism. This led to two roads. For some the only solution was to try to find a higher high and they found new levels of moral depravity, perversity and sadism. There is plenty of this in 2010 USA. But the other section, began to form ideals of sympathy and compassion and longing for something better. It was this section of the elite that searched desperately for some sort of Eastern New Age religion to serve the gap. They tried Osiris, Manchi, Moses, and Zoroaster. The old pagan Gods were still believed in the same way the Abrahamic God is in 2010 USA. The same people who mocked its inanities, paid lip service for the sake of society. Thus there were very few materialist atheists in Ancient Rome but even fewer true believers. How ironic is it that Judaism was the first religion that attempted to forcibly

convert the conquered? They were a primitive civilization. And their monotheism was more a tribute to their low level of development than to philosophical theology. Most religions started out as monotheisms in that they had one big daddy God to defend the tribe. But as the Empires grew they acquired the local Gods of the conquered. Thus the Judaic people were the last to maintain only their tribal defender God. Meanwhile the Greco-Roman world had evolved since the time of Plato and Aristotle towards philosophical monotheism. Judaism was the first religion to actively proselytize and seek converts. And it is quite possible we might have ended up with a Jewish Roman Empire. In a sense we did. Nietzsche is in that sense historically correct when he sees Christian-Judaism as the victory of Hebrew slave morality over Roman master morality. But he lacks the Hegelian historicist sense to see just how internally exhausted and bankrupt that master morality was. Of course what could be more ridiculous than a mighty empire adapting the local tribal customs of a backward people? And so from the most unlikely of all sources – the Jewish apocalyptic cult of Christ- one Jewish sect filled that gap and provided a less strict, less tribal, monotheism.

Now considering the oppression suffered under Christian Europe, and the development of modern European Judaism towards a tolerant liberal secularism. Some might be inclined to see a Jewish Europe as a tolerant utopia. But we must remember that when the Maccabees were in a position of power they gave as hard as they took. What would a Jewish Roman Empire, without the corruptions of Christianity, that preserved that desert tribal old time religion, look like? The Muslim World offers a pretty good approximation of what a Jewish Rome would have become.

The obvious parallel is the desperate grasping of Americans for anything smacking of spiritualism from a revived old time religion, to any brand of Eastern mysticism, Yoga, apocalyptic new age cults, Moonies, Scientology, Kabbalah, Mormonism. Of course this trend was far greater in the 1970s, and if anything seems to have declined since then. But like in the Roman world there are two factions within the elite. One side just wants a higher high of blood, rape, and sadism. It is not inevitable that the bleeding heart spiritualists win out. If anything they seem to be a dying breed.

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Darwinian war of the three egos: Superego's totalitarian suppression of the Id

March 25, 2010 by [Mopenhauer](#)

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Freud? Really? Yes, yes. I'm very ashamed to be using Freud, someone so discredited and so

constantly re-discredited. But I find his id, ego, superego framework useful. It can be framed in other terms, Plato's gold, silver, bronze, Lange's heart, head, hands. Freud was heavily influenced by Darwin's sexual selection. So the id can be seen as Dawkins' selfish gene or Nietzsche's will to power. The superego is Dawkins' meme. Or in the simplest black-white Manichean terms, good and evil. As for the ego it is the mediator between the two. The self as it actually is. In an idealized sense homo economicus.

I suppose from the very start my superego was stronger than average. I really took the lessons of Mr. Rogers, Barney, Elmo and Disney to heart and internalized the secular christian morality of our society. Of course it doesn't seem that anyone takes that Disney morality seriously. So even by taking what our society pretends to believe seriously, I was already the odd man out of the loop. The more masculine heroes of Superman, Batman, Power Rangers, confirmed the same Disney morality but made clear they would have to be defended with strength and violence. The turning point came in 5th grade when I read Johnny Tremain. I don't think I really got the message of the book except that war was cool. I read a history of the American Revolution and began to read a plethora of military history books.

Was this interest in militarism just peacock feathers? If they were it worked pretty successfully. It encouraged me to adopt masculine role-models like macho General Patton. It gave me high ambitions of glory and conquest. For the first time I paid attention to physical strength. When I had a chance to put the New Me into practice in 6th grade it worked beyond my wildest hopes. From nothing, I was able to reinvent myself as a psycho class clown, and I literally had girls chasing me. A warrior can fight for any cause. And at first that's what it was all about. But the Superego demanded a noble cause worth fighting for. Starting in 7th grade the conflict between the Superego and the id/ego became rather sharp. While officially the Id was made the enemy and suppressed. De facto the superego bought off both the id and ego. The ego was promised a secure stable if not profit maximizing career. While the id was officially outlawed, the actions the superego agreed to, playing the funny bad boy rebel, playing hard to get, physical strength, athletics, masculine macho activities and organizations were all an implicit appeasement of the id.

The ego represents the pure profit motive. It is the calculator that promises both the id and superego that it can get them what they want. It is attacked from both sides. Mocked by the id as a soft, beta male,

nerd. The Superego rails against is base selfish, greedy, knifing, materialistic, consumerist values. For the ego it is all profit, for the id all sex. What did the superego promise the id? Well if all worked out, I would deliver it an alpha-male greyback chimp of the tribe. But even in failure I would still be the romantic bad boy outlaw.

The show-down would be for the choice to actually be put in my hands. And both the id and superego needed it. The superego could never be secure in its virtue if celibacy was involuntary. It needed to know that it COULD fulfill its lust but CHOSE not to. For the id it was a win-win situation. If the challenge was failed, it would get the sex it craved. But even if female charms were rebuffed, it could reconcile it to the fact that it was simply playing hard to get and thus pursuing a lustful strategy.

In high school my solution to everything was rather simplistic- work out- get stronger. Beat the enemy. And indeed I was one of the strongest guys in school, though terrible at athletics. One had to yield a grudging respect if one's enemies could be beat one with pure strength. I tried to maintain those purely military values at Frat U. But it was only symbolic. There would be no grand Battle where the forces of virtue could wrestle with the fratboys. There was no

football field for me in college. I remember once when I was nominated for homecoming king, one of my football teammates congratulated me and said if I won I was going to get so much poon. Gee- I can't I replied tongue in cheek, I'm supposed to be the defender of white womanhood. I meant it slightly mockingly in an Old Dixie way. But I was taken seriously, and I suppose in a deeper sense I was serious. "You might as well say your gay" was his answer. I got a little revenge when his cute sister who would playfully flirt with me in class asked to cheat off me. Sorry I said its against my religion to help people. Again that was meant jokingly. A religion that forbids helping. But she took it as a statement of religious morality. Its not that all my corny jokes were as bad as those 2, its that everything I said was half-joke half-serious. SO you can't expect grade A material 24/7.

Now after the Fiasco, the Superego had taken a bad beating on the first step of ambition. The superego lay humiliated and broken, its grand ambitions shattered. This was the moment of shock, when either id or ego could have redirected everything towards sex and money and seized power in a coup. But the totalitarian autocracy of the Superego was so powerful and opposition so cowered that there was no question of overthrow. And so after an initial

surrender, the Superego regrouped and ranted and railed. OF course the Fiasco was a very clear cut defeat for the ambitions of the Superego. And despite a few futile feeble attempts there was no spinning was disaster. In college a new great compromise was attempted. A career path would be laid out that would satisfy both the middle class sensibilities of the ego and the great projects of the superego. But they quickly came to nothing. The ego's desire for a stable American dream was ruthlessly stamped out. Only the id remained in resistance. Backed into a corner, it actually managed to secure a few victories in desperation. There could be no illusions of alliance between superego and id. While bodybuilding was part of the regimen, the monastic virtue for virtue's sake life demanded by the Superego could never provide for the lusts of the ID. The contrast was made all the more stark in the Babylonian atmosphere of Frat U. The Superego was going it alone. The id and ego could not be lulled to sleep with implicit promises of satisfying fleshy desires. And so they were eradicated. Can one really eradicate them? Well supposedly the id had been suppressed back in 7th grade. But it had survived underground in the black market all those years. I'm still a biological being in that sense the id was never suppressed. But to the extent that my actual actions were entirely antagonistic to the lusts of the id, the id ceased to

have any policy influence. As for the ego, its dream of a stable middle class career american dream, were suppressed even more ruthlessly and effectively than the id's.

But yes everything has become purely abstract and philosophical. As late as college the solution to all ills was still bodybuilding. But now I have no way of influencing the external world. I can no longer dream of that great clash on the football field in which brute physical strength could finally deliver to evil its' comeuppance.

Living well is the best revenge? But it is precisely what it means to live well in this society that torments me.

I'm flawed I have my vices. I have all the human failings and then some. But I really tried to do good. In spite of my hard outer shell, inside it was the simplest, purest, warmest ideas of love that I defended and fought for. That simplistic, innocent, child-like Disney-Jesus morality. Love one another.

The lion shall lie with the lamb. What good is that in the world of Darwin and Ayn Rand?



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Would you rather live among robotic angels or demonic humans?

March 25, 2010 by [Mopenhauer](#)

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Free will is often given as the justification for evil. It assumes that a world of men free to chose is better than a world of robotic angels. Of course we may just be evil robots who think they are free. Our freedom is strongly limited by metaphysics, nature, biology, genetics, nurture, parents, socioeconomics, culture, history, conditioning, etc etc. Thus we have limited freedom within a realm of necessity. Can natural disasters and scarcity also be blamed on free will? Well we could take the Calvinist view that the world is radically corrupted by original sin. Thus even

natural evils are free willed. But the theological evolutionary view is perhaps more satisfying. In that anything under than Darwinianism would require God to intervene in nature through miracles. This is analogous to the Grand Inquisitor's demand that Jesus turn stones into bread and feed the people. Miracles are analogous to angelic robots. In that one can not truly make a free decision if one has direct evidence of God. IF humans saw the power of God, in daily miracles, clear and irrefutable. A giant hand coming down from the sky to smite the evil doers and smack down the hurricanes. How could there be genuine free will? Even less obvious interference if at odds with the tooth and claw of natural selection, would refute naturalism and thus give proof of God. Proof of God is identical to removal of free will. Thus true free will demands a Pandeist God at most. But how weak this Deist god is. Either weak or uncaring.

Now we might just be evil robots who believe we are free. But let us say we are free. Is it innately better than being unfree but unaware of that unfreedom? What if the world were made up of robot angels? What makes that worse than all the evils of our existing world? What is good about freedom? And if freedom is good, is it worth any price? To the slave is free will, really freedom? In a world of angels he would be free but not free-willed. In this world he is

free-willed but not free. Is it better to be a free-willed slave or a determined freeman?

Well if we take God's perspective. Its argued that it is better for him to have the free love of 1 than the forced love of 1000. From God's point of view determined love, would be the equivalent of a man having a radio that just repeated "your great" over and over again. But if that is the only justification, than suffering is entirely due to God's selfishness. It does not demonstrate that free-will is best for man.

It gets to complicated if we get into questions of "knowing" if one is free. So let us concede for argument that if we believe ourselves to be free we must be free. And if we were robot-angels we WOULD suffer from the knowledge that we were not free.

We have the ability to make decisions. To do good when we could do wrong. To an extent even I do recognize the value of this. In my younger more ideal times, my vision was to be chased by girls, and to not give into temptations and distractions from the mission. In college there was no chance whatsoever of being distracted from the mission, because I was ignored. So I recognized that the virtue of restraint could only be demonstrated if the possibility of indulgence was real. Likewise if I was genuinely

asexual, it would be a meaningless accomplishment. I can easily resist any homosexual seducers, but that says nothing about my character if that is not what I desire. In that sense human failing and the possibility of sin is what makes virtue possible. But if we accept that virtue is possible only with sin, we must ask is virtue worth it? Suppose there was no sin or virtue. Would it be a bad thing that one could not be virtuous? In an angelic world one would find no Kantian virtue but a plethora of utilitarian virtue. But is the lack of Kantian virtue something to mourn? Kantian virtue is in the last analysis based on acting as IF we lived in the Kingdom of Ends. In the angelic-robot world that Kingdom is already reached. Thus we do not have to contrast duty with normal actions. But would a genuinely virtuous person want virtue at the price of dead children? In a cosmic sense isn't that like being an arsonist who starts fires, so he can be the hero pulling the victims out of the fire? Isn't it incredibly selfish to wish suffering upon the world, so one can show one's heroism in fighting that evil? We are familiar of the selfishness for material goods, but there can also be greed for virtue. Demanding that there be evil in the world so that one can be honorable strikes me as virtue greed. Aristotle recognized this as a vice. It is not too much of a problem in our world since virtue does not produce fame.

Now I'm an atheist. But for me this digression in theodicy is not some Dawkins-esque attempt to prove the idiocy of religion. Rather I think asking these questions as IF God existed allows us to grapple with deep questions about the human condition. And of course the question of whether freedom is worth it, if it means the freedom to do evil, gets to the heart of 2010 USA.

Well it kind of gets back to Nozick's experience machine. We are getting to the point where someday we might have the technology to create virtual worlds that seem entirely real to those inside of it. Now suppose that future USA had the same values and culture of 2010, but you were able to afford a lifetime escape into the experience machine. One inside the machine you would believe your utopia to be real. But you can't blind yourself when making the actual decision to enter. Your fellow citizens will be both lacking in free will and unreal. Would you rather live among robotic angels or demonic humans? I think it depends on my feelings towards humans. As long as one still has empathy and sympathy, the real world is better since any achievements benefit real human lives. But one reaches a level of misanthropy where one shouts a plague on both your houses towards both evil and victims. Then it is hard to see why one should not enter the Matrix. If humanity can not be

saved, then it is simply masochism to chose to live among them. I suspect for most the reason they would not chose the machine is for the opposite reason. That for the sadist there is no pleasure in dominating and harming the unreal. Thus the reason most people reject it, is for the lack of will to power.

Am I wrong? Is humanity really not that bad? IDK I think the culture and values of this society reflect my life experiences, the frats, and the Roissyverse. Of course there is a strong divide between harmless hedonism and sadism. But in practice it is hard to find hedonism that is truly harmless. Hedonism is intrinsically social and becomes tied up with domination and submission. Thus I'm inclined to see pleasure as zero-sum. Not necessarily in theory but from experience.

I mean I could seek the typical middle class USA life. IT wont be as secure as the Golden Age 1945-1973 or even the silver age 1973-2008. So I might not live up to my father or grandfather's generations comfort. But to have the basic elements of the American Dream, a job, house, wife, kids, car. Probably is not beyond my reach. In the past I would have seen it as a given. IT just doesn't seem worth it to me. It is not that I'm a megalomaniac who can't accept a life of mediocrity. I just can't coexist with evil. I just can't

live and let live. Now if this is a deep character flaw, or a mental illness. SO be it. I will not part with it. The disease is Me.

It just seems like if history had went slightly different, we might have a world worth living in. The End of History is so recent, yet seems so final.

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Defend the social feudalism of high school over the democratic capitalism of college

March 24, 2010 by [Mopenhauer](#)

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It seems that you defend the social feudalism of high school over the democratic capitalism of college. For a conservative temperament there is more harmony, stability and order to a natural hierarchy, over the rises and falls of the market. The jocks demonstrate their physical superiority. They are the most handsome and strong. The cheerleaders are the most beautiful. It was just that they should rule. It was physically objective. If you wished to out-compete them you could meet them on the football field, the wrestling mat, the race-track, the mirror. Perhaps I need to be reminded that my betters are truly better than me. And so they deserve all the good things in life their talents grant them. That they show me on the football field. Ah I was the jester of that medieval kingdom. But in college it is all different. Who rule? The frat boys. How do they earn their right to hedonism? By being the best hedonists. You can not

out-compete them on the football field. The only way to meet them on the field is to be bigger party animal than them. Frats and sororities are not even physically attractively pleasing to the eye! What a shock college life was to me. And yet I was not some innocent. But that world has always been something external out there. Now I had to come face to face with it.

Nozick suggests that we "Wordsmith" intellectuals preferred the authoritarianism of the classroom to the free voluntary market of the classroom. We wordsmiths are the only one unhappy with this society. We come from the same social groupings as the technocrat intellectuals, and if anything are more intellectual than the business entrepreneurs who outrank us in social status. You do have technocrats like halfsigma ranting and complaining. But generally finance capital is very dependent on technocrat capital and gives them a decent slice of the pie. Or enough to keep them quietly working. This is a family dispute. Between two monarchical houses. Yes the scientists in society probably do deserve to socially outrank the bankers. What difference is it to you? You don't have the intellectual capability to create the technowonders of 2010 USA. Neither do the bankers. But your not a scientist. If they feel cheated, that is their fight. Either way your still in the same place. Suppose we implemented Halfsigma's

value transference technocracy. It would not affect you at all. It might even effect you negatively. Those efficiency mongers can be far crueler masters than hedonist gluttons.

College is a place of pure democracy and pure capitalism. All relations are purely voluntary. Clubs and organizations operate along the directly democratic lines of Athens. What more could you ask for? The entire membership meets together to decide on decisions. It is discussed and voted on. At the same time you only have to deal with the pleasant consumerist side of capitalism and are entirely free of the brutal competition of production. For the American youth, college is the closest thing to utopia. It is the sweet taste of life they enjoy before being flung into the dog eat dog real world. And yet for you college was pure hell. IF it is the hedonist utopia, you hate, rejoice, for 2010 USA is no utopia.

What can you do? Life is life. Existence, being. It is best not to be born. Not to exist. Do as thy will, shall be the whole of the law. Some people love that sadistic struggle to be. Why begrudge them for it? You yourself were among their ranks once, Mr. Patton. This is their world. Their being. They are the selfish gene. They shall inherit the world. The meek have their freedom to free themselves from the

burden of being alive. They can vote with their feet and leave life to the Strong. To the American Nietzscheans. This is their world. The blond beasts from the North.

Let those who wish to struggle fight to rape this world. And let those who wish to leave, depart peacefully. Such is life. Such is existence.

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Triumph of the Alpha-mimicry over genuine
alphaness a victory for liberty, market
and democracy?

March 22, 2010 by [Mopenhauer](#)

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EO Wilson calls it the Great Epic of Evolution. And it is quite an amazing story, greater than any creation myth. From matter to chemicals to biology to man. That is our Bible and our Homer.

Is scientific materialist atheism such an advance? It is “true”. But is reducing man simply to his sexual biological impulses “progress”? Animals and brutes are also materialistic. They have no Gods or no mystical Platonic ideals hanging over them. They are pure egoists. They are rational in the sense that they attempt to use incomplete information to max pleasure and min pain. BF Skinner demonstrated that even pigeons can be made “superstitious” in that if knocking on wood always gets them food, they will knock on wood for good luck. But that is a scientific superstition. A miscalculation about cause and effect. In that sense the wrong ideas of history have been more important than the right ideas. There were materialists in the Greek world that superficially preceded all of our predictions in natural science. And yet it was the wrong idealistic theories that really mattered. Seeing what was not there. Believing that in some sense reality is not real. So should we

really be so proud that all mystical veils have been set aside? What if that false man, against his biological human nature, was in some sense more human than real man? This takes the form first of art and religion. Both forms represent the human ideal symbolically. It is only with speculative philosophy that the truth represented in those symbols is at last stated explicitly. The only truly beautiful things this hellish universe have ever produced have stood against the grain of the brutality of nature and biology.



As a young boy I wrote a tribute to liberty. Of the three sisters liberty, equality and fraternity, I hold liberty first. What good is equality of slaves or fraternity in chains? Libertas the great pure Roman goddess. Can one imagine a Goddess of liberty?

Among those degenerate, scheming, Olympians? Jupiter, Minerva, Venus, those lustful tricksters all bow before the virgin beauty of Liberty. God was saddened after he lost his most faithful lieutenant Satan to treason. And so he took the fallen wings of Lucifer, and crafted an infant babe. Down to the fires of Hell, God journeyed. And there was Lucifer. This marriage of heaven and hell. This daughter of God and Lucifer. This child who would redeem the Fall and reconcile Father and Son. God and Lucifer arm in arm. What do we call this child born of heaven and hell? A voice thunders down from the clouds. Call her Liberty!

And so we have seen the five stages of liberty. Each one beautiful and Godly in its own way, but with its dark satanic side. The great Protestant Reformation proclaiming soul liberty. The Dutch, English, American, French, 1848 Revolutions proclaiming political liberty. And in the footsteps of democracy, the market, capitalism- economic liberty. And now the unholy holy marriage of liberal third wave feminism and PUA game. Sexual liberty. And the walls of Jericho came tumbling down. The end of sexual feudalism. Is it really so bad?

Is not the triumph of the Alpha-mimicry over genuine alphaness a victory for liberty, market and

democracy? Virgin at 50 complains at the loss of his sexual feudal status. As a business owner he is a genuine Alpha. Men in a hierarchy submit to his rule. Does that not entitle to him to sexual dominance? And yet he laments that the homeless man on the street has more sexual success than him. Would it be a better world where those with genuine societal dominance triumphed over the mimics?

This is the world you asked for. A world of liberty and freedom. Did you not say as boy that of the three sisters, you chose liberty. That was YOUR choice. Ah my American Paris what disaster you have brought upon your Troy. You saw only love and did not see the jealousy between the sister. Liberty, Equality, Fraternity. To give the Golden Apple to one, would be to strike chaos among the others. You have made Equality and Fraternity the sworn enemies of Troy. And oh what a terrible vengeance they have struck. Your virgin bride Liberte has become the whore liberty! Who else is there to blame? In a historical sense, you just an insignificant atom. But in a cosmic metaphysical sense, your choices are directly responsible for the Brave New America. This is the freedom and democracy you asked for. If freedom wasn't what you really wanted. If your secret goal was that everyone would freely chose X, than you ought to have chosen X. Stranger in a

strange land. I have returned to the utopia I built. The freest people in history. That is your creation. The fruit of your virtue. IS it bitter?

“John Searle illustrates the evolution of social facts from brute facts by the constitutive rule: X counts as Y in C. “The Y terms has to assign a new *status* that the object does not already have just in virtue of satisfying the Y term; and there has to be collective agreement, or at least acceptance, both in the imposition of that status on the stuff referred to by the X term and about the function that goes with that status. Furthermore, because the physical features [brute facts] specified by the X term are insufficient by themselves to guarantee the fulfillment of the assigned function specified by the Y term, the new status and its attendant functions have to be the sort of things that can be constituted by collective agreement or acceptance.”

The world says that it is X. It defines itself as X. You consider it X. You hate X and wish it were Y. But what can you do? There is nothing that words of either you or the world can do that can change X. Only actually changing X can change X. Suppose that X were defined as Y by the world, and vice versa. You genuinely hate X. Not the word X. So if that were the case, you would hate what Y

represented and thus hate Y. And yet you are so Confucian about rectifying names. You think if only the world would call itself Y, even if it were genuinely X, all would be well. So you read some critics of Y, who say that X is really Y that calls itself X. But that doesn't really help. So then you try to convince yourself through fuzzy logic that somehow in its real essence X is Y. But it strikes hollow. And the best case scenario would only convince you to hate Y. But you would still love genuine Y, you simply would no longer define it as Y. So you would in no way be reconciled to the world.

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[Paul Graham says Libertarian Capitalism means serving others](#)

March 22, 2010 by [Mopenhauer](#)

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What a Job Is

In industrialized countries, people belong to one institution or another at least until their twenties. After all those years you get used to the idea of belonging to a group of people who all get up in the morning, go to some set of buildings, and do things that they do not, ordinarily, enjoy doing. Belonging to such a group becomes part of your identity: name, age, role, institution. If you have to introduce yourself, or someone else describes you, it will be as something like, John Smith, age 10, a student at such and such elementary school, or John Smith, age 20, a student at such and such college.

When John Smith finishes school he is expected to get a job. And what getting a job seems to mean is joining another institution. Superficially it's a lot like college. You pick the companies you want to work for and apply to join them. If one likes you, you become a member of this new group. You get up in the morning and go to a new set of buildings, and do things that you do not, ordinarily, enjoy doing. There are a few differences: life is not as much fun, and you get paid, instead of paying, as you did in college. But the similarities feel greater than the differences. John Smith is now John Smith, 22, a software developer at such and such corporation.

In fact John Smith's life has changed more than he realizes. Socially, a company looks much like college, but the deeper you go into the underlying reality, the more different it gets.

What a company does, and has to do if it wants to continue to exist, is earn money. And the way most companies make money is by creating wealth. Companies can be so specialized that this similarity is concealed, but it is not only manufacturing companies that create wealth. A big component of wealth is location. Remember that magic machine that could make you cars and cook you dinner and so on? It would not be so useful if it delivered your

dinner to a random location in central Asia. If wealth means what people want, companies that move things also create wealth. Ditto for many other kinds of companies that don't make anything physical. Nearly all companies exist to do something people want.

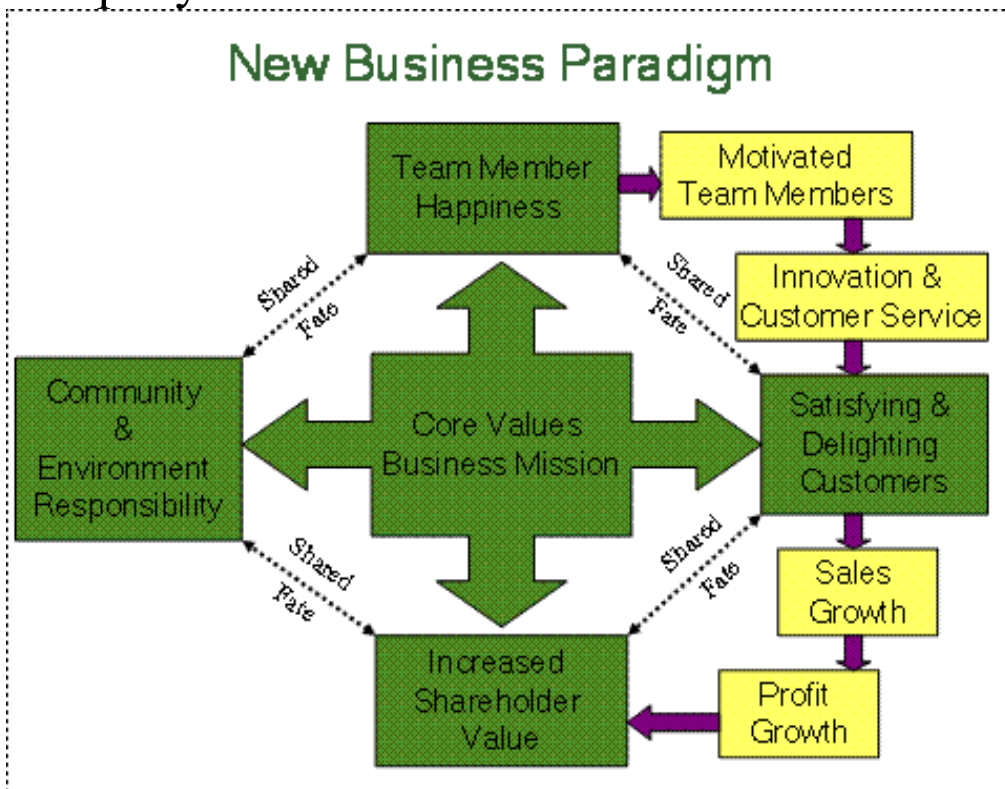
And that's what you do, as well, when you go to work for a company. But here there is another layer that tends to obscure the underlying reality. In a company, the work you do is averaged together with a lot of other people's. You may not even be aware you're doing something people want. Your contribution may be indirect. But the company as a whole must be giving people something they want, or they won't make any money. And if they are paying you x dollars a year, then on average you must be contributing at least x dollars a year worth of work, or the company will be spending more than it makes, and will go out of business.

Someone graduating from college thinks, and is told, that he needs to get a job, as if the important thing were becoming a member of an institution. A more direct way to put it would be: you need to start doing something people want. You don't need to join a company to do that. All a company is is a group of people working together to do something people

want. It's doing something people want that matters, not joining the group. [6

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For most people the best plan probably is to go to work for some existing company. But it is a good idea to understand what's happening when you do this. A job means doing something people want, averaged together with everyone else in that company.”



Libertarian John Mackey CEO of Whole Foods argues something similar in the above graph.

So what could be more Christian, Humanistic, Rational and Classical Republican than serving your fellow citizens AKA customers. This is also what the “soft” PUA gurus argue about seduction. They claim they are sexual entrepreneurs just giving their customers what they want. Everyone benefits. The Roissyian perspective on seduction, would be like Sam Walton’s perspective on libertarian capitalism being: “I really hate Americans, they are disgusting smelly cavemen barbarians. I’m going to tame them and teach them their place. I’m going to make really crappy unsafe products that poisons, injures and maims them. I’m going to dominate my employees and make them submit to my alphaness. They will be so humiliated and degraded working for me. And then I will ruin American industry by shipping all the jobs to China”.

So Paul Graham and John Mackey can be called the Neil Strauss of economic PUA. They are nice guys at heart. They recognize that romantic religious notions of serving others don’t really work. But through their entrepreneurial activities they serve the same goal. And they provide happiness to stockholders, employees and customers at the same time. That doesn’t sound too bad? Now suppose the imaginary Sam Walton from the above quote had made a blog called “Sam in Bentonville” documenting his

economic sexual conquests. That could really make you hate the economic marketplace the same way Roissy makes the sexual market seems so ugly. But if you listen to Graham and Mackey on the economic side and Style and Hitch on the sexual side, both systems are really just about serving others.

So obviously if Sam Walton had had a blog it wouldn't be an economic version of Roissy in Dc. He would write about how Wal-Mart serves American workers and employees and the world at large. Reading Roissy in Dc, while supposedly being proof from the horse's mouth, is really equivalent to reading radical feminists. It doesn't matter who is writing it, does it? I mean if Walton did have a Sam in Bentonville blog, it wouldn't matter that Sam was writing it, it would be an anti-market blog. What both blogs would have in common would be seeing the market as a zero-sum game. For the Cato institute and Matt Ridley the aspect of evolutionary psychology that is most antithetical to free-markets is the caveman's propensity to see economics as a zero-sum game. Thus if Wal-Mart stockholders wins, its employees and customers are losers. If Roissy wins, women and betas are losers. Generally pro-market authors like to encourage the view that capitalism promotes situations where everyone wins, or at least those involved in the transaction. Well is game,

“false advertising”? In the sense that the woman expects alpha traits to be linked to an alpha position in the hierarchy, when it is not? Well if that's such a bad thing, the tragedy is women's love of hierarchy. In that sense game is actually pretty egalitarian in that it breaks down the sexual hierarchy and opens it to all men. In economic terms, blue collar jobs are often seen as more alpha than most white collar jobs. Blacks and Latinos are considered more alpha than whites and Asians. Now if we take the Style/Hitch view of PUA, game just allows decent men who are lower on the totem pole to have a chance with women who are wrongly attracted to social rank. The men who have been on the top have always been alpha. They don't need game. So the only one game helps is those lower on the social hierarchy. Game is democratic. In the Titanic movie, Leonardo DiCaprio has game, while the stuffy fiancée has aristocratic status. The absence of game is just sexual feudalism. So yes there is an alliance between Tucker Max libertinism and Kesha feminism, but both are attacks on sexual feudalism. Is that such a bad thing? OF course the sexual market like the economic market does not provide the same stability of assigned status that feudalism does. In that sense conservative personalities might be more comfortable with feudalism even if it rules out all chances of advancement. Every Jack has his Jill.

From a libertarian perspective by refusing to take part in the sexual or economic marketplace, all you are doing is refusing to serve others. You are being the ultimate selfish individualist. You are saying I'm a lone atom, I hate the herd and refuse to do them any good. I would rather starve and die than serve my fellow man. How hateful and anti-human! So by not getting a job, your not denying the boss your submission and humiliation, you are denying the people, the customers, your talents and abilities. YOU are being a snotty John Galt. Refusing to work if society and the collective benefit. Yes you submit to a boss, but the boss is but a servant of the people. That is what consumer's sovereignty means. The official economic journal of the Quaker Society of Friends endorse Mises' Consumer's democracy over Halfsigma's producer's sovereignty.

Nozick argues that trade is a recognition of Kantian autonomy. You are not using people as means, rather you respect them as ends by compensating them for any service they perform.

So shaping your views of the sexual marketplace based on Roissy would be like viewing the economic market through Bernie Madoff.

Maybe Pangloss is right.

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Abandon Hope All Who Enter: Dispatches from Dante's Inferno

March 21, 2010 by [Mopenhauer](#)

| [Edit](#)

I truly am in hell. There need not be any fire and brimstone. I already know eternal damnation. The fury of an angry God or Satan. The demonic flames that haunt and torment my existence. Rage on, rage against the world. Oh agony. The cruelty of being.



What is morality but taste? You like vanilla, I like chocolate. I like blue, you like red. You find a world of rape and torture, pleasing to the eye, I find it artistically distasteful. Boo-hoorah. That is all there is to ethics. But oh the torture that mere aesthetic preference can inflict on a feeling soul.

What are the options for the disenchanted?

1. The existential leap of faith. Sartre would call it bad faith. The suicide of reason. Though reason tells me there is no hope for a better world, to simply chose to believe that the Will can conquer all. Like Dostoevsky's Underground man, to simply embrace the freedom of caprice. To insist that $2+2=5$ because I wish it to be so. Is that not what religion means in 2010? To take Kierkegaard's leap of faith, to believe what Ought to be true, in the face of any scientific or historical evidence. There is always the chance that one lives in the rare historical moment, where sheer will and outlandish optimism gets lucky by being wrong. When the Goddess of History rewards boldness for the sake of boldness. When a mistake becomes one's greatest triumphant. The beautiful, sublime grandeur of the majestic miscalculation of Belief. What is chance but incomplete information? The intersection of two unknown but equally deterministic paths.

2. Quietism . Integration into the existing order. This can take several forms. One is the Panglossian acceptance of the Is as the best of all possible worlds. The other is a Stoic resignation in the face of Evil. And the third is a willingness to see head-on the evil of the world and to take gradualistic realistic steps to better the human condition in whatever small measures are possible. And to fight whatever

defensive battles can be won against those devils who would make the human condition worth.

3.Nirvana. The true Buddhist Nirvana is not heaven but the abandonment of the human condition. The willingness to allow the self to wither away. To extinguish the candle. Who can really envision nonexistence? Kant is useful here. He points out that as humans we are limited by the mind's imposing of the categories of time and space upon reality. Thus as humans we can not envision timeless emptiness. But we can come close. We can picture infinite space in time. The universe as it is, with all stars removed. Just infinite blackness. Not exactly Nothing, but close enough for our mammal minds to get the idea.

Why deny it? I have fundamentally rejected what it means to be human. Not just that but biology, life, matter, existence itself. I reject that their ought to be Something instead of Nothing.

Von Hartmann attempted the impossible task of uniting Hegel and Schopenhauer. The will dominates history. It is the irrational drive to exist. The amoeba that asserts that it Is and that it is not not. But from the will emerges Reason. But it is not the proud glorious, triumphant Reason of Hegel. It is a sad, despairing reason enchained to the will. It is a Reason filled with existential angst seeing the

meaninglessness of existence. Eventually this Reason will overpower the Will. And the human race will at last see the insanity of Being. Of the struggle to survive. And so man will cease his war against death, and open the gates to the armies of Nonexistence.

It is only the mercy of my parents that keeps me alive. They let me lay in bed in the basement. Nearly a year now. Night is day. Just laying there haunted by the demons of existence. Cursed with the human condition. Forced to be trapped in a human body. Is it really mercy to prevent natural selection from weeding my defective genes out of existence? Why begrudge Darwin? If the bloody struggle to be, suits man, let him enjoy it. Just stop the world, I want to get off. I'm subhuman, an untermensch, not fit to live. Clearly not human. Perhaps something more, perhaps less. An angel or a beast. Does it really matter if I'm a God or below an animal? The same fate awaits both in this world.

Well this is just a big misunderstanding. Nature is very careful, but occasionally she makes a few mistakes that slip through the cracks. Look how content humanity is with his condition. I'm just a weed in the garden of life. The discontented disenchanted One. No biggie. Nature will ensure that her error does not survive. And the world will go on

spinning. How else can it end? I will not move or work. Nature will not feed me. And so starvation will correct all blemishes in this best of all possible worlds.

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Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity

March 19, 2010 by [Mopenhauer](#)

| [Edit](#)

What does it mean to be a biological being? To forever be in an internal struggle? Grappling for brute existence. The will to power. The will to life. They are both one and the same. The reverse side of Schopenhauer's will to life is Nietzsche's will to power. Flip sides of the same coin. Schopenhauer represents the experience of life from that of the slave and Nietzsche from that of the master. The id. That biological drive for sex, resources, and domination. I can not condemn matter in motion, simply that it exists. It must be. Matter must eventually produce self-replication. Self-replication is material and unconscious. You can no longer praise or condemn it than any other chemical process. Why lament the rusting of metal? The wars the rivers wage on the mountains?

Hegel saw the triad of mechanism-chemism-teleology. Mechanism is basically Newtonian physics. Inertia. Chemism is unconscious processes. And teleology is conscious life. Purpose. The drive

for sex, money, power is basically chemism. Dawkins' selfish gene is just a metaphor. The time is so vast that it as though the gene understood game theory. In reality the survival of genes is entirely unteleological, without purpose. No different than the replication of lifeless crystals.

I read the works of Goethe. Such beauty and sublime grandeur. A futile attempt of feeling to revolt against the laws of existence. In this I can not but be individualistic. The conflict is clearly that of the particular against the universal.

You answer: "It has been that way since before we became recognisably human! As evolved organisms, our main goals are to survive and reproduce. That means accumulate money (resources), which leads to power and status (alpha male traits) then ultimately sex (the only way to pass on our genes).

Perhaps your annoyance comes from the fact that you aren't getting a slice of the 'power/money/sex' pie... perhaps you should research ways to achieve these things"

If I tell you I don't want a slice of the pie. You won't believe me. So why bother to say it? If it is a Freudian defense mechanism, so be it. I say I don't

want it, and I will stand by my delusions. I am the delusion.

Ah life. The one beautiful thing in the universe is human thought. I remember looking up at the stars and regretting that I had never bothered to see the beauty of the heavens. But there is no beauty in mechanics, chemism, or biology. Only human thought has any grandeur or nobility. Ah but how rare that jewel is. The jewel of great price. Who can read the Sorrows of Young Werther or Faust and say there is no beauty whatsoever in hell? But what dreams and chimeras those ideals are. They are but the widest boundaries of the web of life that traps us all. Without such beauty, those of sensitive and thinking souls would not be caught by existence. This

monstrous world. I reject you Old World.



Why bother to hate humanity? They are just a chemical process. They are rust. Spoiling fruit. Why not hate hydrogen? It is only the fact that you have Mind and consciousness that you can see subjective evil. But really it is just a self-replication mechanism. As unconscious as rotting fruit. My old Calvinist you give far too much weight to free willed choice. All just bouncing atoms. Vanity of vanities.

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Man's drive for conquest on South Park: Sexual Healing

March 18, 2010 by [Mopenhauer](#)

| [Edit](#)

Is there any way to drop out of the game of life,
where it is all about having power over women for
sex

IT seems like in 2010 America the only point of life is to gain money, power and status, and to use that position to force women into sex. And sexual pleasure is the be-all end all of life.

I used to rant against the immorality of the New Babylon, in my Cotton Mather fire and brimstone days. But it seems pointless now. Live and let die, I guess.

It just seems like where money and sex are the judgments of a man's worth, life at least for me is not worth living. I long for nothingness But I admit that it is cowardice that prevents me from seeking freedom from the curse of being. I'm not going to judge the lives of others. But I just can't live that life.

South Park: Sexual Healing gave a pretty good synopsis of Roissyism. Men are driven to be the alpha chimpanzees. They will seek power, fame, wealth, for the sake of sexual domination.

Ah the cruel nature of existence. Who would want to live in a world like that? Everyone, I guess. It seems I stand completely and entirely alone. Utterly, utterly alone. So why bother using words? Words are by definition social. How can I complain that humanity is inhumane?

The best summary of Roissyism is:

“Roissy is in a sense more reactionary than you are. Being reactionary means understanding and appreciating hierarchy, order, roles, duty, etc. And one of his main points is that men and women are, yes, fundamentally different. Your talk of abstract “human abilities” and “human personalities” smacks of extreme egalitarianism that doesn’t take into fundamental differences between men and women, something a reactionary would consider seriously.

And do you even know what game is? Are you that naive? Or have you never flirted with a girl, or never playfully teased a girl? Game is not mutually exclusive with things like “honor, judgment, thought, affection, sacrifice, or commitment.” It’s hilarious that you somehow find game and what Roissy advocates as entailing a “constant state of war.” I suppose when boys in school playfully tease and make fun of the girls they like (girls who in turn actually enjoy the attention and teasing, despite coquettishly protesting) they are really laying siege against woman in that eternal war between the sexes.

And I would like to remind you that, um, men and women reproduce sexually, and this biological fact entails competition and all the rest. It seems that the only form of reproduction that would satisfy your

ideal conception revealed in this quote would be asexual.”

What a dark and horrible world I’m sentenced to. I really could take up Gnosticism, and believe that some horrible Satan created this world. More out of stupidity than ill intent. While God’s back was turned. And that the material world is a curse to be shunned. But why make it a lesser God? Why not just admit that God is cruel and evil. He should have just been content to be Aristotlean, forever contemplating just how awesome, wonderful and perfect he was. By definition when only God existed the universe was perfect, but with wretched matter in motion, imperfection began. Why would a good God destroy perfection to create imperfection? That is the greatest evil of God, Creation! It is precisely as Creator that we worship him, and yet it is in that he is most evil. Not that anyone cares anymore. Our only religion is Ceremonial Deism, so who am I even complaining to? I’m an atheist, but I’m perhaps the last man in America to take religion seriously.

Life is a comedy to those who think, and a tragedy to those who feel. Most true. Man’s asinine inanity, would be very hilarious, to an impartial observer. Why do I care? I’ve cut myself off from humanity for nearly a year. Man is just a abstract concept to me

now. Xs and Ys. Variables and coefficients. Why do I care about X and Y?

Well suppose I didn't care? That solves nothing. To survive I still have to live among man. That I can no longer do. Far too disgusted. Even the stench disgusts me.

Aren't you rejecting the traditions of classical humanism and Enlightenment rationalism, in favor of fanatical superstition? You have no real ground for condemning man's choice. Other than gut feeling, your inner light that tells you so.

And is society really so monistic? Is working as Dilbert in some vast grey bureaucracy really a wild orgy?

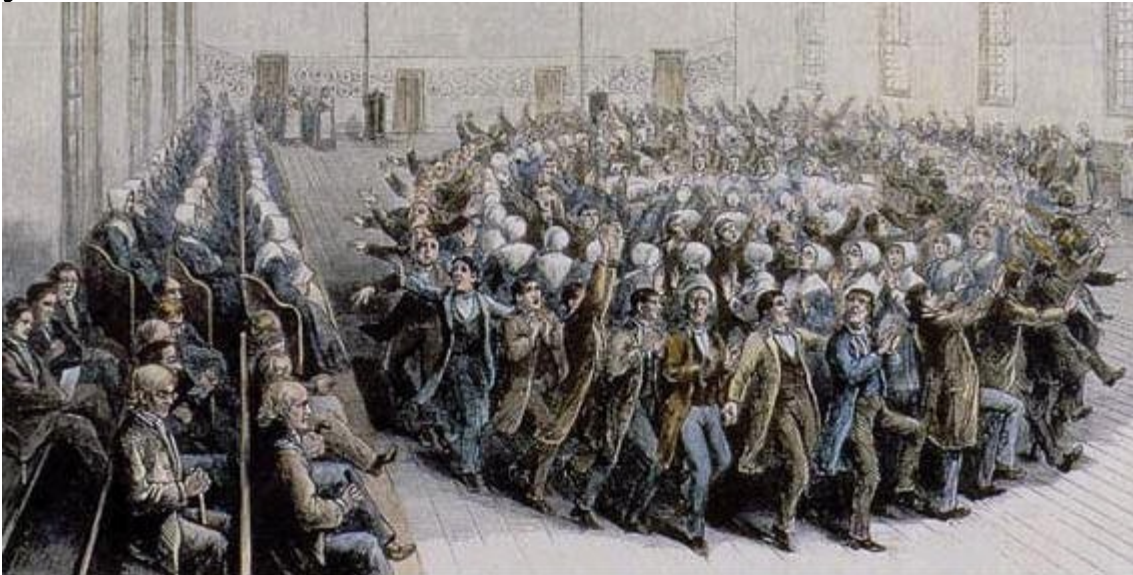
But what's the point? Why should I work for the sake of biological survival? What does the mind, will, soul, spirit, Geist, owe the body? Ah my poor physical body, what a cruel master you were given. A different mind could have put this body to far better use. But this mind just doesn't give a damn. It's unwilling to lift a finger to preserve ye.

Well then this debate is just a elaborate display of your indecision and cowardice.

You complain that society is too fun, but work not fun enough. Because society is too fun, you refuse to endure the unfun of work.

Everything you complain about is biological. The drive for sex, food, and security. The animalistic nature of man. But isn't the satisfaction of human needs, precisely the gratifying of animal needs?

If you hate all life and existence, then who can help you?



America is the land of the Anabaptists, Rappites, Amish, Hutterites, Mennonites, Shakers, Baptists, Puritans, Pilgrims, Congregationalists. They were ranters and holy rollers, railing against the corruption of the material world. Abandoning the world of biology. It is upon this rock that America was built.

The city upon a hill. How many little towns are there scattered across America, founded by Puritan fanatics? How many Frat Us out there founded by fire and brimstone? America, the last great hope. YOU founded America. This was the New Land. In which you anti-biologists had your chance to escape from decadence and domination.

Puritanism is too powerful for its own good. It is capital-intensive investment that must ultimately out-compete all competitors. Voltaire documented it among the Quakers:

“I am not able to guess what fate Quakerism may have in America, but I perceive it dwindles away daily in England. In all countries where liberty of conscience is allowed, the established religion will at last swallow up all the rest. Quakers are disqualified from being members of Parliament; nor can they enjoy any post or preferment, because an oath must always be taken on these occasions, and they never swear. They are therefore reduced to the necessity of subsisting upon traffic. Their children, whom the industry of their parents has enriched, are desirous of enjoying honours, of wearing buttons and ruffles; and quite ashamed of being called Quakers they become converts to the Church of England, merely to be in the fashion.”

Because the Quakers are the most industrious, hardest workers, they become the most ruthless and successful business men. For a few generations frugality in the face of vast wealth may be maintained, but in the end the story of the Quakers is that of America at large.

If you do not want to be corrupted, do not be Puritanical to begin with. Does the Catholic road triumph? A moderate hedonism for the masses, and for those few zealous fanatics, monasteries to safely dispose of them. But you worldly ascetics must seek earthly power. If you fail, you will be great martyrs and the stuff of dreams. But ah if you succeed. The you will be cursed with riches. Invest and produce. That is the mantra of the Puritan. You consume nothing and leave it all to your posterity. Generous in wealth, but ah how selfish in virtue you are to your posterity. You leave them mountains of Gold and an ocean of sin.

You had your chance, and your chance was America. Where else could you have Shakers? A whole community in celibacy, rid of sex. There was never a more anti-sexual nation founded. And look at what greatness anti-sexualism produced. The mightiest empire, the world has yet seen. You fled Rome, only to build Babylon. Perhaps the Pilgrims were right to

be fearful on the dark forests they tread. This untamed dark continent. They believed they had entered Satan's Empire. Perhaps they were right. But how foolish to believe that Jerusalem could be built within its borders. There how wrong they were.

What good is it? You could hardly create a doctrine more beautiful than that of the Anabaptists. And this is their continent. This is the Republic, THEY founded. Would you do any better? What if you could gather a bunch of Perfecti to settle some distant Galaxy? Would you do any better?

This world just wasn't made for man. It is not our home. All the feeble projects of mice and men, will always be dashed to pieces. How much smarter this New America is than me. They know they are chimpanzees and enjoy it. What fools their forefathers were. What a fool, I am.

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How afraid should I be of Brave New Roissyist America?

March 17, 2010 by [Mopenhauer](#)

| [Edit](#)

If your demand is that Americans have to stop having sex, then you'll get a job. Then this is all formality. Obviously that's not going to happen. The you've already written your fate. No job, No food, no survival. Then it is simply ahistorical wishing. Now there are historical periods, in which sexuality was less public. But the question is who are you fighting for? In the past philosophical calvinism, provided an

easy answer. Sex is sin, limit it to procreation, and even that grudgingly. A more secular, classical republican answer, would be it distracts citizens from heroism and what is truly important. From the Roissyview there are 3 classes. Alphas, betas, and women. Past ages that were sexually conservative, came down much harsher on female sexuality over male sexuality. Male virgins may not have been as lowly as they are in 2010, but for the general population they certainly weren't given the same sanctity as female virgins.

To use Rawls' veil of ignorance. IF, thank the Orthodox Jewish God that I'm not, but if I were to be born a female, one could hardly think of a better time than now. It is true that females face the prospect of being pumped and dumped, like no time since the paleolithic. But to be a women historically meant being locked up, doing drudgery and pumping out children. Thus if YOU were a female, I think you could pretty easily say that now is best. Alphas have nothing to complain about in the Roissy age. So you have a Tucker Max- Third Wave Feminist alliance against the beta males. And they are challenged both by radical feminists from the left, and Roissyites from the right. Is Roissyism really an attack on the Tucker Max consensus? It is in the nature of individualistic ideology to claim outsider status even

when on the throne. The ultramonarchists more royalist than the king himself. In other words, Roissy attacks women, and mocks betas. This leads you to believe that this age is bad for everyone but alphas. But in fact the fight between libertarian gamecons and libertarian feminists is just shadow boxing. They are evil twins in a sense. Liberal feminists want a social order which respects women. Roissy wants a traditional conservative patriarchy. And how do BOTH sides want to achieve this goal? The libertarian sexual free market of course! So it is the age of Roissyism, but also the age of Kesha feminism. They might trade jabs, but they are conjoined twins at root.

So there is no real divide. But the plot thickens. Not only is there no divide between libertarian Roissyism and libertarian Keshaism, but there are in fact not 3 classes. The famed beta male, does not exist! This should have been obvious to you, since you're at the bottom of the social pyramid, and yet even you were deadly afraid of being a "beta" even at a young age. This is not to say that all wannabe alphas achieve their desired results. It is the myth of the beta male. Where is he to be found? Among SWPL liberals? Men who are so ideological as to actually put their politics into personal practice, are likely to be activist, and thus "alpha" simply by their leadership.

And even if their not, thats a infinitesimal portion of the population. Thats leaves the betacons. But considering their opinion on the position of women, it would be hard to call them beta nice guys, even if they maintain some remnants of chivalry. And anyway Americans are all functional atheist libertines.

So there you have it. The beta male is a myth. Radical feminists and genuine pre-market traditionalists are marginalized and silenced. And America is ruled by a Grand Coalition of Roissy libertines and Kesha libertines. The only one left out of the fun is a small minority of bitter omegas, who consist mostly of failed alphas, with a few genuine betas thrown in.

SO who are you fighting for? Roissy or Ayn Rand. A plague on both their houses.

Now it is true that you face certain structural disadvantages, independent of your personal qualities and traits. Certainly you know plenty of men from a similar position who have persevered, but the obstacles are genuine. You took a mixed position on your fellow sufferers. On the one hand you did at times refer to them admiringly. But often you simply regarded them as part of Babylon, and didn't bother to notice the similarity.

Now if it was all about that, then there would have been very clear lines of battle, and the situation would not have seemed as soul-crushing.

It would perhaps be more accurate to refer to Roissy-Keshaist America. Like Austria-Hungary. You still dreaming of the Hungarian Republic, when the Hungarians have happily taken their place in the Empire and are now busy persecuting Slavs of their own.

Does it change anything? It should. To the extent that your complaints are not based on religion or the personal, you should desire the satisfaction of human wants. If the vast majority are happy with Keisha-Roissy America, who are you to argue with the general will? As a democratic-republican, it would in fact be a violation of YOUR will, if your way were to prevail over the majority and America were to be a Puritan Commonwealth.

If your complaint is religious, ethical or aesthetic, then I guess there is no argument there. But then don't pretend your heart is bleeding over any supposed victims. If you do have a higher moral standard, then it can stand above any number of people. But to the extent you believe that morality must be based on history and democracy, then what right do you have to complain? Any system that

exists is historical. And democratic? That was harder to see when you only saw alphas and beta. But now that you see that all betas are alphas, with a tiny fraction of omegas, and that Kesha feminists also advocate this libertine sexual freedom, you see any numerical basis of support wither away. The only losers are the omegas. Most omegas are just failed alphas who deserve to be losers. Most would be failures under any system. There might be a minuscule minority of omegas, who follow the beta stereotypes, but I really haven't seen it.

That leaves your personally- the only omega in America. It doesn't have to be that way. Its hard to see through illusion, but at least subjectively you were happy with your place in JR and HS. You CHOSE to be a virgin because you believed you were investing in your Star. It was a bad investment. From there it was straight to Frat U. If you could have lived 4 years in 4 months, then perhaps you would have thrown up your hands and said yes General Patton was a bad rolemodel. This age has achieved all my dreams. It is not a utopia. But it is a democratic republic that provides a relatively humane society that is eons above human history. to the extent that it is imperfect like Candide you ought to cultivate your garden. The growth of production can only make life better. For everyone but white males, this is

unquestionably the greatest era in human history. And lest you feel to sorry for white males, their relative decline in income is only since 1973. And it applies only to single white males not family income. But thats the perspective you were taking. Because the only ones who could possibly claim any past age was better, would be upper-class white males. And even for them it would be a rather recent era of 1945-1973. They aren't your clients anyway, but I would add that not having to be drafted is worth the monetary value. The generous market-libertarian economic policies of white males have done wonders for lifting women and the third world.

What is Roissy-Keshaism other than a low church humanism? In other words your commonwealth would basically be devoted to serving the higher intellectual human pleasures. This is a very humanistic society to the extent that Mises' Consumer Sovereignty devotes all to serving the material and sexual needs of Americans. A humanistic society must be a Epicurean hedonistic society. The debate is simply between low and high church hedonism. But humans are physical beings. Metaphysical pleasures must be materialized in some form. Perhaps you really want to defend theology against humanism, but you are forced to use the language of high church hedonism. You mock the

Roissys and Keshas for using libertinism to achieve their utopias. But are you any less foolish in using hedonism to achieve yours? You defend the hedonism of JS Mill that a unsatisfied Socrates is better than a satisfied pig. You distinguish higher and lower pleasures against the pure hedonism of Jeremy Bentham. But the squabble is in the family.

Is it just pride in admitting that you were wrong? That you wasted all those years fighting a crusade that could only be justified with God? Or were you trying to fight old battles, that had already been won, against enemies that were long dead? Early on your criteria for enemies was too narrow, and you lamented that their were no noble wars left to fight. You reversed the error, and soon found your criteria far too wide, and found yourself buried under a avalanche of enemies.

From no enemies to all enemies. Perhaps a healthy middle ground would be to have a clear identifiable enemy, with limited numbers, and a clear path to victory.

As for Kesha-Roissyism. Face it men aren't complaining and neither are women. If you do genuinely believe it is a lower pleasure, than you should thank your competitors for wasting scarce resources, and use their squandering to your

praxeological advantage.

Who is to blame for all this? Maybe the trail of blood of the Baptists. You ignored them in favor of Luther and Calvin. Too radical in 1500 and in 2000. They claim to be the heirs to Tertullian, Cathars, Waldensians, Anabaptists. All the noble losers of Christian history. The ranters who went out into the mountains against the corrupt church. Those who saw the conversion of Constantine as a world-historic defeat for Christ. The pure democracy of primitive Christianity against all hierarchy. The Jacobins of the Reformation. The fighters for soul liberty. They are the heirs to the gnostic Cathars. The Catholic church accused them of debauchery, and they were right. For the Baptists were egalitarian, but also the original

libertarians. They believed in a strict puritan VOLUNTARY morality. And so they had the Perfect Cathars who practiced Christianity and let the general population be man. That is what the victory of the Baptists meant in America. (Somewhat ironic, considering their role in US politics today). But yes, the Baptists stood for voluntary puritanism. In a sense the more corrupt the world, the more beautiful their shining city on a hill. The claim an unbroken secession from the original radical democracy of Jesus, in continuous battles against the Antichrist established Papacy. They represent the victory of Tolstoy's Jesus over Dostoevsky's Grand Inquisitor. The Grand Inquisitor's grand dream was to eliminate all free will, and with it all human suffering. No more saints or sin. But against this Antichrist, the Baptist fighters for freedom fought under many names. And at last here in America they have been victorious with the Baptists as the largest Protestant denomination. Dawkins complains that no religion can be genuine, since the children are born into it. While that can never be entirely eradicated, the Born Agains have the same complaint, and only Baptize believers who make a free choice. The entire Evangelical movement, including even the Mormons, can be considered Anabaptist to the extent that they advocate the Born Again conversion experience.

But you can not stand the freedom of Tolstoy's Jesus can you? How much more you would cherish the blessed harmony of Dostoevsky's Grand Inquisitor.

Ryan Howard: How to be alpha? Tell girls your a bank teller

March 8, 2010 by [Mopenhauer](#)

| [Edit](#)

Michael I've never done anybody that does that.

Scott: You wash dogs. Very cool.

Woman That's one aspect of small pet
:
grooming. What do you do?

Michael I am a bank teller.

Scott:

[cut to talking head]

Michael Ryan told me to always tell women you

Scott: work in finance.



Ryan Howard's advice is unbeatable. Want to be alpha? Just work in finance. Don't? Then use game and convince women that you do. Nightclubs are the sacred temples of 2010 USA and financiers are the high priests. They enjoy all the good things and pleasures of 2010. Roissy himself works in finance.

So what about finance? Even halfsigma demonizes them considering them "value-transference" parasites, despite usually being a conservative libertarian.

According to Von Mises' human action, speculators are the planners of our economy. They are the technocrats that Veblen dreamed of. They take the collective wealth of the public through mutual funds etc and direct them into the most efficient areas of the

economy. The test of their efficiency is the profits they deliver to shareholders. They themselves may subjectively consider it gambling, but objectively they are planning production. They are the overmind of the hive. It is true that privatized gain and public losses, leads to an increase in risky behavior. But it is argued that risk is needed for innovation. Yahoo, Youtube, Facebook, Google, were all incredibly risky ventures for finance capital. Were the 100 youtubes that failed, worth the eventual creation of youtube? Because enterprises have become so capital intensive, the role of the entrepreneur has become one of convincing finance technocrats of the feasibility of his project. As Schumpeter predicted the rugged independent hero entrepreneur has become a thing of the past.

Holman W. Jenkins Jr. of the WSJ writes: “Do bankers deserve it? Of course not. Do you deserve your good looks, good health or good luck in choice of parents and/or country you were born in? But didn’t taxpayers bail out the financial system, so don’t taxpayers deserve the bonuses? No. Taxpayers (aka voters) were acting in their own interests in bailing out the system. They weren’t doing anybody a favor.

None of this means Americans don't have an ancient and abiding interest in subjecting bankers to scorn. A rough socialism is fundamental to civilization: The most beautiful virgin must be sacrificed to make the other virgins feel better—a service politicians are especially keen to provide when the alternative might be looking at their own role in the reckless risk-taking of banks and homebuyers.”

So there you have it a justification of the banker alphas of society, a segment hated by many Americans across the political spectrum. The beautiful virgins of our civilization. They are the Mind of the hive.

Natural alphas are generally, Macdaddies of the slums, who have been granted alpha rule over their little fief.

Any military conqueror who was worth his salt had some sort of vision that all the bloodshed was. And ultimately the dream of conquest was that it could give way to the perpetual peace of universal union. Even Genghis Khan had that grand ambition.

So now we are closest to that world utopia. WTO, World Bank, IMF, UNO, NAFTA, AU, AL, EU, SCO, SAU.

There are also political internationals striving for world democratic association, uniting peoples of all countries. Both the Democrats and Republicans are members of internationals. Both internationals adhere to basic ideas of liberty and democracy. The RP is to the right of the international right- the christian democrats. While the DP is to the right of the international left- the social democrats. Both parties can be considered liberal in the classical liberal sense. Republicans are slightly to the right on social issues, while Democrats are slightly to the left on welfare economics. There is the Republican Party's parent organization, the International Democrat Union, which HW Bush and Thatcher were chair of, uniting all the conservative parties of the globe. Many of those same parties are members of the Centrist Democrat International, which is slightly less conservative a more Christian Democratic and communitarian. There is the Liberal International. The US Democratic Party is an associate member. The Young Democrats USA are a full member of the youth section. They strive for a World Liberal Democratic Order. They follow the ideas of:

Liberal Thinkers



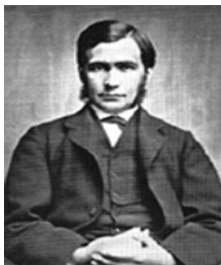
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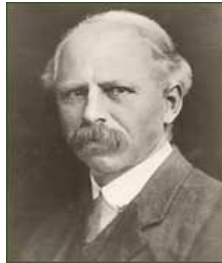
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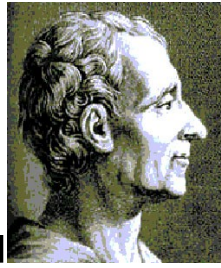


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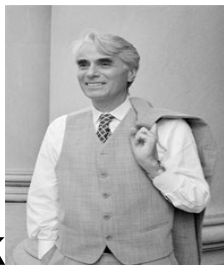


Ludwig von Mises

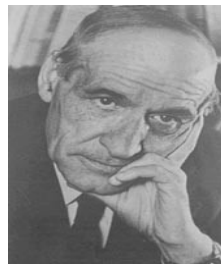
Charles de Montesquieu



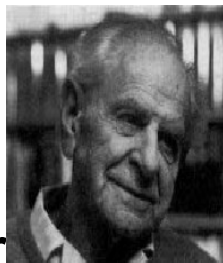
Robert Nozick



José Ortega y Gasset



Karl Popper





John Rawls



Wilhelm Röpke



Jean Baptiste Say



John Stuart Mill

Alexis de Tocqueville



Wilhelm von Humboldt



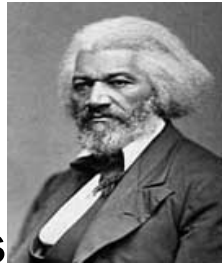
Ayn Rand



Mary Wollstonecraft



Frederick Douglass



Friedrich Naumann



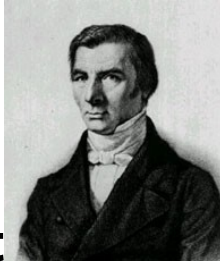
Thomas Sowell



Walter Williams



Frédéric Bastiat



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**Alphas, betas, and women all have the values of
Roissy's alpha male**

March 4, 2010 by [Mopenhauer](#)

| [Edit](#)

What started all this? Why did I pull out of society? It didn't have to be this way. I could have just finished off college, I had very little to go, put my resume on the job market, and aspired to the typical American lifestyle. I guess that is the quintessential beta K strategy. But it works for most people. And if it lacks some of the excitement of the alpha lifestyle, it provides certain sources of happiness that the alpha lacks. This is still the life most Americans aspire to.



Long before I read PUA lit, I suppose my worst fear was to be a beta nice guy. And so instead I bounced back and forth between pseudo-alpha and genuine omega. Omegas are failed alphas. They have many of the internal traits of the alpha but they do not match with the external circumstances. I was active in what would be considered macho activities through high school and some of college. Fitness, athletics and uniform.

I suppose genes really are destiny. Every conscious life decision I made, from when I was 10 years old, was a rejection of a beta career and an affirmation of

an alpha one. And yet with all that, my destiny had I not dropped out of college, would be to follow in my father's footsteps to middle classdom- if I was lucky. All my defiance of beta destiny, now just count against me, since I'm locked out of all the high-paying careers.

With all my rebelliousness, when you get down to it my values are pretty similar to traditional 19th century Victorian propriety. And so you could see my dream life as -Muscular Christianity. The idea that one could live an alpha life while preserving beta values. I supposed Superheroes and Disney characters embody this trait. They do all the manly adventure stuff, but at the end of the day they are loyal to 1950s middle class sensibility. The Cowboy embodies this, he has all the character traits of the bad boy outlaw, yet he is actually fighting on the side of civilization against the bandits.

If I could do my whole life over again there would be 3 possibilities. 1. Conformist hedonism 2. Utilitarian calculation 3. Both

Choice one would be the typical US frat boy/ PUA. Choice 2, I would have the Goal, and plan all my decisions to best serve the Cause. Choice 2 kind of slides into choice 3 since, the best way to have served the cause would probably have been to have enjoyed

myself more, both to build wider social networks, and to avoid falling into despair. Choice 1 also slides into 3 but not as much. The majority of Americans are religious. In other words good faith atheist libertinism, is too much for most Americans. To completely cut one self off from the pleasure of the spirit. And so they have bad faith libertine religion instead, a sort of hedging of bets on Pascal's Wager. No American lives as though he fears the God of the Old or New Testament is really going to punish him. Even among the Fundamentalists, I don't get that sense of existential terror of an Angry God that Kierkegaard spoke of.

In order to defend religion against the cynical laughs of the skeptics, modern religion has evolved away from an anthropomorphic God, with specific personality, and instead replaced Jehovah with the abstract Universal. But this God is pure form with no content. Thus Protestantism the most advanced philosophical religion, ultimately takes the form of EO Wilson's Provisional Deism.

So basically had I lived Choice 3, the Cause would basically have served the same purpose for me that Religion serves for Americans. It is in that way that to truly embrace Choice 1, I must also slide into Choice 3.

But isn't this a little too much free-will Arminianism? IT assumes that my life-story is just the sum total of personal choices. When Genetic-Natural Calvinism suggests that my personality is just as determined as my physical features. Thus I might as well ask to be born a star athlete; it is no less a jump. In the nature-nurture debate, one should not mistake the nurture position as being free-willed. It is true that it gives the parents and society more influence. But from the point of view of the individual, the society, culture and parents, one is born to is just as external and deterministic as genes.

From that perspective my life could not be but as it was. And its true. There is no one big decision in my life, where if I had picked x instead of y that would have change everything.

And much of this is the external factors of the society. No matter how much you improve me as an individual, to the degree that it is this culture that prevents me from living the life I desire, it is irrelevant.

Roissyism makes the differences between alphas, betas and women too sharp. That allows you to lament that "your side" is losing. But really none of those groups speaks for you. By in large they are all integrated into and have the goals of 2010 USA.

When you abstract it and list the traits of the 3 groups, you might find yourself sympathizing with certain traits. But if we look at the concrete situation 2010 USA is a nation of Roissys. Alphas, betas, and women all have the values of Roissy's alpha male. Roissyism is 21st century Americanism.

Hate the game, not the playa. That is actually true. It is not the winners and losers of the "game" your concerned about. Or should be concerned about. It is the game itself.

To bring it back to a concrete personal level. You have a vision of the Ideal Man and of the Perfect Life. Its not that you have to be perfect, but they serve as a Model. This current socioculture makes it impossible to come anywhere near to the Perfect Life. You can not write the plot of the life-story you desire in this current world. Virtue is inherently social. So it is impossible to be virtuous against society's virtues. In other words, everyone is playing the game. IF you throw your arms up and say I'm outta here, score is still being kept, your still in the game – just losing. Pluralism doesn't mean you can move out of the culture, just to the bottom.

IDK I think part of the reason we came to this pass, is that your ideas were not systematized till recently. Thus you had a vague idea of what you stood for.

You didn't really have an understanding of what your vision of an Ideal Life was and what exactly made it Ideal. On the other hand far more was accomplished under that Pragmatism than under Systematizing. Now you claim that the System would have been useful at an earlier time. But who can expect a 10 year old to have that intellect? System has proven useless for now. While pragmatism would have yielded more results. Thus what right do you have to challenge any decision of the past from the "highpoint" of the present?

I'm not sure what miracle you are hoping for. Even if a fortune were to drop from the sky. That would only buy yourself the ability to isolate yourself from society. Basically what your doing now. Continuing my current lifestyle for another 80 years is not my goal.

The miracle of societal change is impossible. Even if it were to change, the signs would be imperceptible to you. For example there are plenty of trends in society moving towards a world you want to live in, but also plenty moving away. For all you know this miracle has already been granted to you.

The world isn't as bad as Roissy says. But does that really make things better. Alphas, betas, women and heck even omegas, are enjoying this culture of

hedonism. Does it make sense to be Hl Menken's Puritan just against fun. What is the point of your virtuous little classical republics? The town meetings where everyone shows up to argue and vote? At the end of the day the point of military virtue, is to defend the nation. For what? So that the economy can grow. The democratic debates also ultimately come down to economics. Virtue is in the end hedonistic. What does virtue mean in economic terms? Frugality and dedication to production. But ultimately someone has to enjoy the prosperity of your republic. Or else you can have a static agrarian Republic of Sparta, in which virtue is always preserved. But I don't think your vision is one of stasis. At the end of the day the goal of utopia is material abundance. If your goal is simply to meet the needs of humanity, progress there has been nearly uninterrupted. Even the period since 1973, which has meant economic stagnation for the West, has still been a period of extraordinary growth in Asia. The Silver Age of 1973-2008 has lifted far more people out of poverty than the supposed Golden Age of 1945-1973 did. For most of the world 1973 to Now IS the Golden Age. Until 1973 you would generally admit that hedonism provided the goods. But you complain since 1973 we have had both bad values and low growth. But that is an incredibly Amerocentric, Eurocentric view. The third world has become more Americanized in social values since

1973. And their growth has sky-rocketed. So there might very well be a direct link between hedonism and abundance. Which is not to dismiss Puritanism. The third world went through its Puritan-Jacobin stage, which was a time of enormous frugality and concentration in production. Now we are just beginning to see the pay-off. IT is not that asceticism fails, it is TOO successful. Puritanism and Jacobinism, both in the West and East, lays the groundwork for the cult of pleasure that is to follow. It is too good at providing the goods. Puritanism is an investment. Can you really complain about the loss of values that comes with the returns?

Also your complaining about two opposite trends cruelty and decadence. There is overlap between the two, especially in areas of sexuality and economics. Life is a zero-sum game and pleasure is often extracted with the pains of others. But socially, decadence represents a civilization that has gone soft while cruelty is hard. It would be hard to find a civilization more cruel than Sparta. And yet Sparta is the antithesis of decadence. Soft decadent cultures have their cruelties, but it would be hard to see them as MORE vicious than rising civilizations. There might be a meanness to libertineage, but from the point of view of those on the bottom, 2010 USA is gentler now than at most periods in its history.

Virtuous republics are pretty brutal. Although I suppose if it were truly a Commonwealth you supported, any cruelty would be justified. But certainly there are many non-decadent states from history that were cruel and yet did not stand for your beliefs.

Your focus has overwhelmingly been on decadence. And it may be that some victims are harmed by decadence. But your attacking decadence for decadence sake, and humaneness is put on the back-burner. It goes far beyond an even generously interpreted harm principle. Granted one does not have to subscribe to the narrow physical assaults of the libertarian harm principle. But even taking the broadest limits, I think much of what you condemn harms no one. Or at least not subjectively.

Although to your credit, in recent times, you've shifted your attacks from a pseudo-Christian attack on sinfulness in general, towards those activities that actually are harmful in a broad sense. But that might just be tactical. Perhaps you go searching to find victims.

There are people in 2010 USA facing the same structural obstacles as you who are relatively content and go on to live prosperous and even very successful lives. So while there are external barriers, that you

face and most don't, your reaction to it is unique. Which isn't to say that being in the minority position makes it wrong. Humans have endured unbearable conditions of slavery out of that biological will to live. In genetic terms a slave gene is just as successful as a master gene so long as it is passed on. But as humans we do not have to just be servants of the selfish gene. In Homeric times, rape-slaves had a far greater chance of passing on DNA, than warrior-rapists. In biological terms they have it easier. And yet in human terms its hard to see the rape-slaves as "successes" or to see them as living better lives in any meaningful term. Relatively few slaves or serfs committed suicide. Probably less than do today. But do they really deserve praise for clinging to life and bringing to the world new life, under all conditions? Is the perseverance to survive, a characteristic of the human spirit or of the selfish gene?

It is because law, order and physical security can be taken for granted that you can even speak of liberty and freedom. And yet in Ancient and Feudal times when war, plague, and banditry touched all villages, security was nothing to scoff at. Other than crime or a freak accident, your life is basically secure. That is part of the reason that religion has declined. In the middle ages all of life was a death-bed confession.

You live in an era which is closest to world peace. The only danger of war between major powers is the USA and China. They are so economically tied together that it would be an attack on a conjoined twin. Taiwan is the most likely site of war. But as Voltaire predicted, trade has made hated enemies brothers. China and Taiwan are even more heavily integrated economically. There is already a de-facto economic union. Chiang Kai-shek's Kuomintang party is pro-unification. It really is like Voltaire's London exchange with Quakers and Anabaptists rubbing shoulders with Catholics. The only sin is bad credit. Gossip girl, hip hop, Hannah Montana, McDonalds, are perhaps the price of peace.

Other than the Taiwan straits, all you have at most is British 19th century little wars. The geostrategist Thomas P. M. Barnett, has pointed out that on the world map once a country hits \$3000 GDP per capita war disappears. All major powers and most minor ones have been integrated into the "core". All the nations of the core are stake-holders in the system and play by the same rules of the game. It is only in the globalization "gap" that little wars occur. I'm not as optimistic as Thomas P. M. Barnett. I would use the example of World War I. In which you basically had one world system, an integrated trading economic system, and stakeholders that committed

collective suicide. Schumpeter sees WW1 as a “atavism”. The spirit of the old warlord system took over in modern enlightened liberal capitalist Europe. It was not the values of 1900 that made war, but of past ages. There might be future wars but the Taiwan straits is the only flashpoint worth worrying about.

But take Europe. That was the center of war for the last 2000 years, and before that there were tribal wars. There is virtually no chance of war breaking out there. Thats an accomplishment. A European Union with Beethoven’s Ode to Joy as its Anthem. Whatever complaints you may have about modern Europe, thats a utopian dream come true.

Ironically when you once had your ambitious military dreams, you shared General Patton’s belief in reincarnation. Thus while you wanted the glory of conquest, you feared bringing world unity, lest there be no more worlds for your reincarnation to conquer.

Now you can shake your fists in anger at the New World Order, and echo Patrick Henry “is peace to be purchased with the chains of slavery?”. But peace is nothing to scoff at. IF the NWO does peacefully evolve the entire world into 2010 Roissyite America, with all its faults, that isn’t the worst imaginable end to history. That isn’t an unbearable existence. If humanity really is that bestial ape, sociobiology says

he is, than if the whole world evolves into 2010 USA, that's a pretty humane happy ending- if you keep things in perspective. And 2010 USA, doesn't have to be the final end. The main reason the 1945-1973 Golden Age of capitalism, couldn't be preserved in the First World, was the competition of cheap labor from the third world. Once the Asian integration is complete, the only part of the world left to be absorbed will be Africa, which population wise should have a far less disturbing influence on the labor equilibrium. Your living through the worst of it right now. There aren't going to be any bites to chew as big as China and India. Once that's done with, it is very possible that we won't be stuck with 1973-2010 neoliberalism, with Chindia integrated, the possibility remains open for a return to 1945-1973, or dare we dream, something even better.

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Sophocles: Not to be born is best, but having seen the light, the next best is to go whence one came as soon as may be.

March 2, 2010 by [Mopenhauer](#)

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75% of US senators were members of frats. 10 out of the top 30 Fortune 100.

So when my dad says that I shouldn't judge society by college life I beg to differ. Is there really such thing as pluralism in an individualistic society? I can join or found a political party, a church, a social club, an interest group, that promotes the ideas that and social values I believe in. And as an individual I can believe and live by my own set of values. There is no force or coercion to the extent of the Spanish Inquisition. That is true. I can found a religion with

myself as God and proclaim that anyone who does not live by my new bible will be punished by God both in this life and afterwords. The FBI might keep a watch on me. But so long as I remained a harmless crank, I wouldn't be legally stopped. So yes to that extent there is pluralism. But to the extent that I enter the marketplace. That I work for a boss, and get my necessities from this society, I must enter the monistic values system and play by its rules. It is true the push-button transaction of the internet have made it less personal, but the basic principle still remains. So in the end the only pluralism is the freedom of the Stoics. The mind is free though the body is in chains. As both a slave and emperor, no one can control the thoughts inside my head. My external actions may conform to the hegemony, but my soul soars free. I once followed Stoicism. Although I suppose I was never a real Stoic. In that my concept of duty was not the duties of this historical society but of abstract Right.

Frat boys are excellent sociobiologists. Their view of sexual relations is Roissyite. Females need to protect their eggs, men need to spread their sperm. Females have no need for men. Men have no need for women except for the pleasure of sex. Thus they will pursue. Sex is a zero-sum game. In which every copulation is the defeat for the egg and a victory for the sperm.

This is the ontological metaphysical view of being in 2010 USA. All else descends from this one source.

Everything I say, is entirely alone. Well so be it. I can only speak for myself. Maybe I'm wrong about everything but it is what I will follow.

It isn't just evil and degenerate. A work like this strikes me as profoundly boring and pointless. Perhaps it is ennui that is worse than evil. The moment the mind rises above a brute level of sensual pleasure. This romance seems incredibly dull. But I seem to be the only one in the world who feels this way. So I suppose democracy rules that I'm wrong.

If I would submit to the Athenian mob, why not the libertine mob?

Aren't all forms of government democratic in form? At least to the extent that a open state of civil war does not exist. The very act of not rebelling represents democracy. And not just democracy, direct democracy. In that all actions are votes, not just that of the ballot box. In that sense all historical governments have been direct democracies.



How like Gulliver I have become. I would prefer to live among the Houyhnhnms if I could. But if that is impossible. Then I wish to stay way from the Yahoos, and stay in the stable conversing with horses.

Of course my Houyhnhnms Republic was metaphysics. And so I have remained in metaphysics. It is a poor substitute for life, but better than the world as it is.

Nozick and David Friedman say it is human to not want to go into the experience machine. We need life to be real. We need interaction with other free-willed social beings. If you had two identical Good situations, I would agree Real is better than Unreal. I would even go as far as to say you might want a slightly worse Real situation over a better Unreal one. But I would not accept that Real life in all conditions is better than the experience machine. Or even nonexistence.

Where is this all going to lead? What can be done?

The world is all that is the case as Wittgenstein said. And it shall remain what it is. There is no escaping that. I don't know if the past historical era, or the present one is Objectively right about what Existence means. But I was born into THIS historical era. I must accept its' truth. The present determines the past far more so than it creates the future. Although while the Now remains present, it can write the future, although it in turn will surely itself be rewritten by the future. But since I live Now, both past and future are under its absolute dictatorship.



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Mises, the market is the just tribune of the people

March 1, 2010 by [Mopenhauer](#)

| [Edit](#)

I took psychology my senior year of high school, and evolutionary psychology was the school, I chose to research. I wrote about its controversies. And how in some ways it is the most direct heir to Freud, in that it centers around sexual selection. For my English essay on The Picture of Dorian Gray, I somehow managed to google a Darwinian perspective on the novel, that interpreted the characters in terms of homosexual mating choice. That was also the year I read Homer. I made a bombastic boast that I would eat the heart of an Iraqi rebel to harness his warrior spirit. And I wrote my final psychology paper on a comparison between Apocalypse Now and the Iliad.



How far times have changed. Now I read a sociobiological perspective on the rape of Troy. How grim it is. What a horrific world. Tribes of ape men, organized around violence to capture, rape and enslave as many toys as possible. That beautiful age of Greece revolved around Homer. And HBD says it is just the story of war gang rape.

In that sense, what right do I have to complain about the values of Frat U? Aren't they the heirs to Homer?

The Illiad is basically a gangsta rap. A street thug bragging about all the shawties and hos hes smacked up, and fools hes popped. In that sense hip hop is ,apologies to Harold Bloom, the most classical form of music. It is very likely quite similar to the music

Homeric heroes listened to. Basically bragging about conquests of wine, women and song, enemies slain. Set to a beat. With not much sophisticated music instruments accompanying it. The structure of a street gang is basically the society of Homer. In feudal times, there wasn't much to steal from robberies or muggings. So the only real thieves were brigands who raided trade and farms. And that's what military society was in Homeric times. Brigands raiding, slaughtering, stealing and raping. But the women and children and eventually men, became permanent slaves. In this sense Herbert Spencer is right when he sees the origin of the state in a parasitic gang of robbers. But as Dawkins points out any parasite that just kills its host, is not going to be successful. And so a fit parasite needs to develop a semi-symbiotic relation with its host.

This is not the Homer of Pericles, Petrarch and David, but the Past is written by the Present.

With such a worldview, one has to dwell with the question of good rather than the theological question of evil. Now of course there are biological justifications for cooperation and even altruism. But man's imagination of the good goes far beyond brute cooperation. Was that all a wonderful dream from the childhood of man, that he has awakened from? If we are

just a bunch of chimps out to rape-slave, why did we bother to spin all those beautiful ideologies? We are smart enough to understand the benefits of cooperation on pure self-interest. So I don't think myths of that level were needed just for alliances. Was it a way of justifying power? Perhaps. But that still begs the question of why these rape-apes, would be fooled by the good. Fooled or not, it still means they valued it.

So maybe this is all personal. I mean none of this is really "new" to me. I mean yes, I've studied it in greater depth. But the basic concepts I knew back in high school. Perhaps it is just the bitter lesson that sheer elan can not reshape the world.

Shouldn't this reconcile me to the world? If humans are that horrific, then I guess I've been pretty lucky in the humans I've known in my life. And with all my ranting, I absent-mindedly lost my wallet at 3 colleges, and it was returned to me everytime. It is as though I was testing the human spirit. And I got a positive answer.

It has never been a secret that men do evil deeds. The Sociobiologists haven't discovered anything new as far as behavior is concerned. Perhaps the gene is the origin, perhaps original sin. But man's historical

deeds remain just as good and just as evil as they have always been. IF his bad deeds were caused by genes and human nature, so were his good ones. And so we are still back at the starting point.

Suppose Roissy and Co are right. That it is true that chimps, apes and primates go around killing all the other males and keeping the females as rape slaves. And thats what early man also did. And so those females who produced the best offspring for their captors, were the ones who based their genes on. And so they are naturally programmed to submit to the men in Homeric times would have been dragging them by their hair. If that is the case, “negative compliments” and “cocky comedy”, bear the same relationship to Homeric male domination, that football does to Homeric battles. A pale imitation. The same principles may be behind both the football lineman and the Phalanx, but that can only breed optimism. In a sense the beast has been tamed.

So America’s sex life has not gotten suddenly worse from since you graduated high school.

And according to Mises, the market is the just tribune of the people that will punish those who harm, and reward those who serve the interests of consumer sovereignty. It is a consumer direct democracy

opposed to the state representative democracy. In that way Mises makes the same argument for consumerism as trust in the Everyman, that Pericles makes for Athenian democracy. The state is a body separate from the people, although it derives its legitimacy through their election choices. But representative democracy is at its core an elected aristocracy. While according to Mises, consumer democracy is direct and instant. Toffler imagined a future democracy where people would vote on their TV screens on the issues of the day. According to Mises we already do that with every purchase. The aristocratic check on this is that votes are by dollar not man. But consumers have such sheer numbers, that the Everyman outweighs the Rockefellers.

You have boxed yourself in to the extent that whichever direction the nation moves, you will consider a defeat.

Where is humanity going?

You entirely annihilated yourself as an individual. You are entirely powerless to influence the outside world. Lacking concrete personality, you are no longer an actor in the world but an observer. Barely even that. Thus there are no incremental steps you can take. No acts of good, you can carry out. Not that

you would want to do anything altruistic. As you say there is nothing less altruistic, than altruism in a selfish society. In your younger days since you were the carrier of the Light, there was complete unity. Whatever was done in your narrow self-interest, advanced the cause of humanity. But the Cause was a jealous lover, who would not be treated like a common whore. And in the end it was self-interest who perished.

This is just going to keep going in circles. Millions of words, will not change the external world one iota. Neither you nor They is going to stumble upon a magical argument that shows you the light. If you could imagine that argument, than you would already be convinced. No matter what justification I give for this society. This society is still going to be what it was yesterday. If you redefine the terms, you will simply grow to hate the new terms.

It seems this is just a monumental waste of time. You put far too much weight on the power of philosophy, theory, words. You know what you don't like. Whatever the pro and con arguments. You don't like it. Does it prove pathology if you know that you can't be convinced. Does that prove that its just personal psychological flaws, and your grand narrative is just a cover? But does that make a difference? Suppose

there is a loose wire in my head, as my dad constantly says. Does that change anything? If it is insanity. I'm on the side of my insanity against sanity. You'll say that just mental illness talking. Fine if that's what it is, then I'm on the side of the crazy talking. But that too is just personal issues? Then it's an infinite regress. There is no longer an "I". The flaw has become the "I" then.

No one agrees with me. Even those who share my philosophy, wouldn't come to my conclusion. Sure I'm for democracy, but is numbers all that matters? I accept the Truth of the world as defined by democratic epistemology. Whatever the majority believes is true. Fine. That defines the world. I won't challenge that. I have let Power define the world for me. But I as an individual can't accept that world. Is there anything more individualistic than that? And yet it is precisely the individualistic values of this world, that poisons you. You want to reject individualism. And yet you are forced to be an individual in that very act of rejection. You mock the individualists as being conformists in their individualism. They laugh back at you, you are being an individualist in your anti-individualism. Kierkegaard was cursed to be the one individual. You are doubly cursed to be the one non-individual. You

are a lone We.

Sophocles:

Not to be born is best, but having seen the light, the next best is to go whence one came as soon as may be.

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Harrison Bergeron and the Roissyist sexual free market

March 1, 2010 by [Mopenhauer](#)

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My dilemma in brief is this. The extreme sexual libertinage of modern US society is toxic to my sense of virtue and aesthetics. This might be made bearable if not for the authoritarian hierarchy I would have to accept in the workplace. It is not necessarily the idea of a boss that I reject as accepting a boss in a sexually libertine society. In essence getting a job is the price you pay to survive. But I'm unwilling to pay for that privilege. Once my parents get sick of feeding a parasite, the abyss. But what is more biological than sexuality and hierarchy? Isn't this as Rothbard would say a revolt against nature? Maybe, maybe not. But it is NOT as the sociobiologists claims a revolt against human nature. Human nature is nothing more than a universalization of the some total of all specific actions taken by individual humans in their long history. If equality is against human nature, why does this foolish naked ape, keep seeking it? Nothing humans do is against their nature. It may be perhaps against nonhuman nature, and thus incredibly foolish and doomed to failure. But man would not be alone, in evolving qualities that objectively seem to be unreasonable and unnatural.

Egalitarians themselves base their claims on the “good” qualities of human nature: altruism, cooperation, empathy, love. But good human nature has been discredited and so those claims count against them. Man is a flawed crooked timber fit only for a system that recognizes his greed, lust, sadism, and domination. Only “bad” aspects of human nature are real, the rest is wishful utopia. Equalists have shied away from admitting the flawed aspects of human nature that lead towards equality. Rather it is their enemies who hurl at them the branding reproach that they are motivated by envy. Will Wilkinson of the Cato institute, celebrates the fact that all of evolutionary psychology supports libertarianism as the perfect natural system. And yet on a more tragic note he laments: “Perhaps the most depressing lesson of evolutionary psychology for politics is found in its account of the deep-seated human capacity for envy”. Spite and resentment are the most powerful human emotions.

Hunter gatherer societies are rather egalitarian. Is this because of the beauty of the noble savage? This is a misreading of Rousseau. His argument was that in the natural state, inequality could only be based on brute physical strength. This might allow a hunter to catch more food, but since hunting was done collectively, and food was not preservable long, there was no

physical way for inequality to develop. As Wilkinson admits “because of the social nature of hunting and gathering, the fact that food spoiled quickly, and the utter absence of privacy, the benefits of individual success in hunting or foraging could not be easily internalized by the individual, and were expected to be shared”.

Humans are the most egalitarian of primates. Not perhaps because we are so altruistic, but because we are jealous. This is where Rawls veil of ignorance comes in. Birth is a gamble, in what qualities, family, social position and talents you are born into. A vastly unequal society of the chimpanzees or gorillas, is a high-risk high-reward gamble in birth. Its great if your the one alpha male in a tribe of females having killed off or enslaved the remaining males. But its pretty awful to be dead or on the bottom. In this humans in Game theory terms, are more conservative, safe, low-risk, low-reward gamblers. They are willing to give up their chances of being on top of the hierarchy so long as there is no chance they will be on the bottom. This terror is far more powerful an emotion than empathy for the downtrodden. And so all the low ranking members of human tribes unite to form a reverse dominance hierarchy. Those John Galts who rise above the rest, are mocked and in extreme cases even killed.

This is a universal feature of human society. Tall poppy syndrome, **Jante Law**, *Schadenfreude*, **Crab mentality**, *epicharikaky*, *A kent yer faither*, maaiveldcultuur, Harrison Bergeron. Primitive human society is like an Ayn Randist dystopia of *We*, *Atlas Shrugged* or *The Fountainhead*. Americans seem to be the one people relatively immune to this. In that the low identify and even empathize with their betters. Darryl Hattenhauer argues that Harrison Bergeron was an attempt by Kurt Vonnegut to parody this. So rather than being an Ayn Randist satire, it is in fact a satire of satire. The primitive tribal terror was that a “big man” would arise to enslave and murder the rest. While the message may be lost on a US audience, Harrison Bergeron plays on these primal frights, when he declares he shall be a new Emperor, that he shall select an Empress, and make the musicians his barons and lords. This is a gray-back alpha male gorilla, killing off all the rival male infants, and taking the females as loot. In this sense the Handicap general is the hero of the story. I first read Harrison Bergeron in 7th grade, and for some reason I always pictured her as Janet Reno. I guess because in my immature mind it sounds like Attorney general.



And yet it was the overcoming of reverse dominance hierarchy and the establishment of slavery that allowed human history to ultimately progress. And so in Ancient societies we see warrior heroes taking vast harems of rape slaves. Feudalism and its more harmonious ideologies of Christianity, Confucianism, Buddhism, Hinduism, and Islam, restrained male lust and power.

This is where Roissy's history of the world begins. According to his version of history Western Christian feudalism was best able to repress the sexuality of the alpha male and his female customers. Unlike the Muslims or Orientals there were no harems of females for Alpha males. Instead there was a forced monogamy imposed on both females and alpha males. The triumph of the beta male and his K strategy of investing in offspring lead to the hegemony of the West. This is similar to Freud's

thesis that civilizations progress was based on the Superego's ability to harness and control the Id. Those disenfranchised elements of Western society were slowly integrated into the "reverse dominance hierarchy". The last step was the integration of females and then the beta utopia, the Ayn Randist dystopia. But according to Roissy that was the Pandora box that unleashed the repressed Id of the alpha male and females. And so like a Phoenix, the grey-back Gorilla was reborn from the ashes.

Feminism in its essence a liberal-capitalist revolution. Like the English, Dutch, American, French, 1848, revolutions it is about establishing market contractual relations , where tradition and domination has once ruled. Now all those revolutions have been blurred to the extent that some people consider them anti-liberal democratic. And it is true in all those revolutions radicals, Levelers, Seadogs, Whiskey Rebellions, and Jacobins emerged that wanted to take the revolution beyond the liberal market. This is the role that the Radical Feminists of Catherine McKinnon and Andrea Dworkin played in the feminist revolution. The feminist porn wars was their Whiskey Rebellion against the liberals. The libertarian feminists grew worried about the monster they had unleashed and were willing to join forces with Hugh Hefner against the more dangerous threat to their left. To use Murray

Rothbard's left-right spectrum from Prospects for Liberty. The libertarian sex positive feminists were the REAL left. They were the ones who opposed the traditional patriarchal structure of the Right. In Rothbard's terms the radical feminists who are conventionally considered extreme left, would actually be a confused centrist middle of the road position, that attempted to accomplish liberal ends using conservative ends. They themselves recognized it to the extent that they allied themselves with the Religious Right in the Porn Wars.

With the defeat of the Radicals in the Porn Wars, the libertine capitalist free-market was established in sexual relations. According to Roissy this has benefited Alpha males the most. There is a tacit libertarian feminist/ alpha male alliance against BOTH beta males AND the possible revived corpse of radical feminism.

Now according to Mises, any problems in the market is simply the result of the heartless demands of the merciless consumers. In this with all his aristocratic pretensions, there is a populist-democratic side to Von Mises. The Consumers are the absolute masters, the Roman mob, that must be satiated in blood. And it is just for the People can do no wrong. In this sense the Alphas are just the best entrepreneurs giving the

female customers what they want. Roissy says this and out of love of humanity he is altruistically against this. In essence he says the consumers are too stupid to know what they really want. And so this libertine capitalist mocks the sexual free market, that benefits him so much.

What does the future hold? The last 30 years has put the reverse dominance hierarchy into great disequilibrium. It is absorbing, ethnic minorities both native and immigrant, the billions of the third world especially China-India, and the female 50% of the population. This is enormous strain. And so can one complain if there is some cracks and overheating. But to be optimistic perhaps once it is all done, the new equilibrium will be a bright new world worth living in. Or perhaps not. Whatever the customer wants. Would you like fries with that order?



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Institutional Economics attacked by both Paul Krugman and Ludwig Von Mises

February 26, 2010 by [Mopenhauer](#)

| [Edit](#)

Institutional economics and its sisters the English and German historical schools were the dominant school of economics in the late 19th and early 20th century. In Germany there were influenced by the historicism of Hegel and the German idealists, while in Anglo-America there was an attempt to apply Darwinian

evolutionary insights to economics. The historical school studied the economy that actually existed, and not an ideal platonic form. They studied it as biologists and treated it as a living organism.

What is striking is how similar the attacks of Paul Krugman, who is considered the main economist of the American liberals, and Mises the grandfather of the libertarian right are. As for Milton Friedman and the Chicago School, despite having different politics, their positivist methodology is closer to Krugman and Keynes than to Mises and Hayek. The 20th century Neoclassical divide between Friedman Fresh Water and Keynes Salt Water is a replay of the 19th century debate between the Manchester and Birmingham schools.

Krugman, Keynes, Samuelson, Friedman, all share the same fondness for ideal mathematical models. While the Austrian school does attack the mathematical framework, they likewise construct and ideal model based on apriori praxeology.

As Krugman complains IE, offers no “easy answers”. They just babble on that the situation is complex and historical. Both the Keynesian and libertarian paradigms do offer “easy answers”, with perfect model graphs that can be implemented with the push of a button. While Veblen attempted to have

Darwinism influence economics to provide a genetic account of an unfolding process, now those easy models have even been applied to bioevolution through game theory.

Krugman says he was very influenced by Issac Asimov's Foundation Series. The science of Psychohistory was helpless in studying the behavior of any human individual, just as physics can not study the motion of an atom. But larger and larger masses of people, like atoms, can be studied and predicted with mathematical precision. And so he initially studied history, but rejected its complex confusion. Instead he turned to Macroeconomics which like Hari Seldon promises statistical laws of human action. But in spirit Evolutionary Economics is in someways closer to Asimov's Psychohistory than Neoclassical economics, in that it also studies the action of humans, but not statically. Physics is the study of matter in motion. In that sense human societies are simply a complex form of matter in motion. This was outlined in Eo Wilson's Consilience which breaks sociology down into psychology into biology to chemistry ultimately to physics, all studying matter in motion with increased complexity. In that sense evolutionary economists also want to study economics as physics. But historical economics is a far more complex science

than physics. Hard scientists often scoff at the lack of progress made by social scientists. It is not that history is not a science, rather it is the most difficult science because it studies the motion of the most complex bodies.

EO Wilson, Matt Ridley, Pinker and the human nature sociobiologists, also share a static position. Aristotelean biology assumed unchanging natures, which was overthrown by Darwinism. But now we have seen a Neo-Aristotelean natural law human nature emerge, ironically using Darwinism to argue that human nature is static and does not evolve historically. Whether HBD is true or not, it adds nothing whatsoever to knowledge of human behavior. Through simple inductive empirical observations, we have always been able to see human behavior as it actually is. In this BF Skinner's radical empiricism has the same agnostic relationship with sociobiological sexual determinism as it did to Freudian sexual determinism. Whether behavior is caused by the Id or the Gene, it still remains what it has always been. In this all theories of human nature past and present are based on empirical observations of human nature regardless of what the cause was. It is man's nature to do as he has actually done. So human nature is the story of man's evolution from paleolithic to 2010 and all the sociocultural structures

in between. Saying that something evolves over time and changes is not the same thing as saying it is a blank slate.

So we have two buttons as Krugman says. FDR pushed Keynes button in the 1930s and that paradigm lasted fine until the 1973 crisis. Margaret Thatcher slammed down the Road to Serfdom, and said “this is what we believe”, and both she and Reagan pushed the Hayek button in 1980. And so that paradigm has lasted till the 2008 crisis. And now we have both Keynseans and Hayekites shouting push Button A, no Button B. And they all have their perfect models, given X and Y, Z is inevitable.

But perhaps this a complex phenomenon with deep historical roots, and surely no easy answer.



Mises:

It is customary to blame the economists for an alleged disregard of history. The economists, it is contended, consider the market economy as the ideal and eternal pattern of social cooperation. They concentrate their studies upon investigating the conditions of the market economy and neglect everything else. They do not bother about the fact that capitalism emerged only in the last two hundred years and that even today it is restricted to a comparatively small area of the earth's surface and to a minority of peoples. There were and are, say these critics, other civilizations with a different mentality and different modes of conducting economic affairs.

All these criticisms are spurious. Economics is, of course, not a branch of history or of any other historical science. It is the theory of all human action, the general science of the immutable categories of action and of their operation under all thinkable special conditions under which man acts. It provides as such the indispensable mental tool for dealing with historical and ethnographic problems. A historian or an ethnographer who neglects in his work to take full advantage of the results of economics is doing a poor job. In fact he does not approach the subject matter of his research unaffected by what he disregards as theory. He is at every step of his gathering of allegedly unadulterated facts, in arranging these facts,

and in his conclusions derived from them, guided by confused and garbled remnants of perfunctory economic doctrines constructed by botchers in the centuries preceding the elaboration of an economic science and long since entirely exploded.

It is not the economists who lack the “historical sense” and ignore the factor of evolution, but their critics. The economists have always been fully aware of the fact that the market economy is the product of a long historical process which began when the human race emerged from the ranks of the other primates. The champions of what is mistakenly called “historicism” are intent upon undoing the effects of evolutionary changes. In their eyes everything the existence of which they cannot trace back to a remote past or cannot discover in the customs of some primitive Polynesian tribes is artificial, even decadent. They consider the fact that an institution was unknown to savages as a proof of its uselessness and rottenness.



Paul Krugman:

Actually, there was a time when many people thought that institutional economics, which was very much focused on historical context, the complexity of human behavior, and all that, would be the wave of the future. So why didn't that happen? Why did the model-builders, led by Samuelson, take over instead?

The answer, in a word, was the Great Depression.

Faced with the Depression, institutional economics turned out to have very little to offer, except to say that it was a complex phenomenon with deep historical roots, and surely there was no easy answer. Meanwhile, model-oriented economists turned quickly to Keynes—who was very much a builder of little models. And what they said was, “This is a failure of effective demand. You can cure it by pushing this button.” The fiscal expansion of World

War II, although not intended as a Keynesian policy, proved them right.

So Samuelson-type economics didn't win because of its power to cloud men's minds. It won because in the greatest economic crisis in history, it had something useful to say.

In the decades that followed, economists themselves forgot this history; today's equation-mongers, for the most part, have no idea how much they owe to the Keynesian revolution. But in terms of shaping economics, it was the Depression that did it.

Milton Friedman:

A theory or its “assumptions” cannot possibly be thoroughly “realistic” in the immediate descriptive sense so often assigned to this term. A completely “realistic” theory of the wheat market would have to include not only the conditions directly underlying

the supply and demand for wheat but also the kind of coins or credit instruments used to make exchanges; the personal characteristics of wheat-traders such as the colour of each trader's hair and eyes, his antecedents and education, the number Of members of his family, their characteristics, antecedents, and education, etc.; the kind of soil on which the wheat was grown, its physical and chemical characteristics, the weather prevailing during the growing season; the personal characteristics of the farmers growing the wheat and of the consumers who will ultimately use it; and so on indefinitely. Any attempt to move very far in achieving this kind of "realism" is certain to render a theory utterly useless.

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[The Theory of the Leisure Class by Thorstein Veblen](#)

February 26, 2010 by [Mopenhauer](#)

| [Edit](#)

The Theory of the Leisure Class by Thorstein Veblen is a very interesting work. It is a brilliant combination of anthropology, sociobiology and economics, and draws on a plethora of late 19th century US history trends. Thorstein Veblen was personally associated with almost every major intellectual figure of 1900.

As someone who was at one time almost integrated into society, although with a bit of cognitive dissonance, and has now become separated from humanity largely on philosophical grounds of not being able to understand the mindless cruelty of man,

this work helps me understand what humans actually are, even if it doesn't lower my disgust.

Humans are the products of aggressive violence. It was from the blood lust for the hunt, that was transformed into tribal warfare that led to the first primitive consumerism. Women were the first underclass and then the first pieces of property. It was from kidnapping and raping outside women, and then keeping them as sex slave trophies that civilization emerged. All our talk about honor and virtue is in fact a celebration of man's violent aggression.

The main difference between classical libertarianism and biolibertinism is libertarians see profit as the end-all, while for biolibertines money is just a means for male sexuality. Thus many economically successful "betas" are winners for libertarians, and losers of biolibertines.

Halfsigma's producerist railing about the parasites on both the top and bottom and his SWPL, is basically a restatement of Veblen.

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Biolibertinism vs Ayn Rand-Rothbard libertarianism on Abortion

February 26, 2010 by [Mopenhauer](#)

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Biolibertinism shares many of the same economic foundations of libertarianism. However as halfigma points out biolibertines are skeptical of libertarianism's metaphysical individuality. In that sense even libertarianism is too egalitarian for the biolibertines. The biolibertines while celebrating the sensual pleasure of the sexual revolution, also disdain the equalization of men and women. One way to

strengthen natural inequality is to ensure that women must endure the consequences of sexuality. For this reason biolibertines will often rail against birth control and abortion as the source of feminism.

Ayn Rand falls back on the science of the embryo's humanity, and has the traditional pro-choice argument.

Rothbard, strongly influenced by the Catholic scholastic tradition, claims that the embryo is human from inception. This is because of his Aristotelean metaphysics that says seeds are plants, in that it is in the nature of the seed to become a plant. Rothbard takes libertarian ethics to its natural conclusion.

There are only Isaiah Berlin's negative property rights, and no positive rights whatsoever. So yes the embryo is entitled to all the rights of an adult. Adults have the right to life. But that right to life does not ensure food, shelter, or medical care. So properterian ethics, declare the embryo to be a parasitic invader within the mother's womb. The embryo has the right to life, but only life, not the use of the mother's bodyspace, nor the right to the nutrients her body provides. So according to Rothbard, the woman is free to eject the invading parasite from her body but not to finish the job.

Abortion is but one example of how libertarianism, will never provide the cultural conservatism it promises to conservatives. It is the marriage of the Religious Right and Libertarian Economics, that has made the Right so impotent in the cultural wars.

There is the Simpsons episode where Homer flips back and forth between Fox and Fox News. Fox was showing a raunchy Paris Hilton reality show, while Fox News was having some fire and brimstone conservative rail at liberal decadence. Homer kept flipping back and forth, oogling Fox, and railing at liberals on Fox News.

I think this say it all about the libertarian-conservative marriage on the USA. There is the claim that libertine capitalism promotes personal responsibility which promotes traditionalism. But that simply has not been born out historically. From the 19th century, laissez-faire pushed women into the factories enmasse. From the point of view of the entrepreneur it makes no sense for women to be "traditional" in the home. If women are willing to command lesser wages, the entrepreneur has a capitalist duty to hire her. It is no coincidence that industrialization and the suffrage movement emerged together. The switch to the service economy, which makes male and female workers even more

interchangeable has only continued this trend. In this sense the wage gap actually favors women entering the workplace, since they are more profitable to the entrepreneur. It is in this sense that feminism is the daughter of capitalism.

This does not mean there is any real gap between libertarianism and biolibertinism in practice. Tucker Max is a follower of Milton Friedman. That is where PUA game comes in. Through a Hegelian dialectic, the alpha males will somehow beget their opposite. They will take up the orgy to abolish the orgy. And yet if they are just giving women what they want, it is hard to see why women will retreat because of PUA. After all in a libertarian perspective the hook-up is just a voluntary transaction where both sides gain. And with women having independent incomes, and not suffering the consequences of childbirth, it is hard to see how alphas are "punishing" them. Supposedly they will learn their lesson when their eggs die out. Even if that were the case, they would not expect young woman to have the foresight to learn from their predecessors.

To the extent that biolibertinism promotes a future trend towards conservative culture it is a paradox. But it does perfectly speak for the current present era

which combines libertine sexuality with libertarian capitalism.

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Tucker Max's Reading List: The Canon of 21st Century Biolibertarianism

February 25, 2010 by [Mopenhauer](#)

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Christian democracy is socially conservative and economically liberal. There is a trade-off in using the term liberal. In the USA liberal means leftwing. Libertarians complain about this. In most of the world the left is social democratic. It is true that US liberals are neither libertarian nor social democratic. And yet they are far more close to the classical liberal tradition than they are to social democracy. Liberterians would strongly disagree with me, but I think a comparative study of the historical evolution of the US Democratic Party and the European social democratic parties would bear me out on this.

The model Christian Democratic party is German. The CDU established a social market economy, that preserved socially conservative patriarchy with the single-male breadwinner by using welfare state policies to ensure that a household only needed one laborer. The Social Democrats in the Nordic states actively encouraged women to enter the market using welfare policies. The US has what could be called a night watchmen welfare state. So by the very absence of welfare benefits, the US libertarian system achieves a similar result to the Nordic feminist policies, since it pushes women into the market. However since the 1980s, Neoliberalism has swept the globe and we have seen a return to 19th century American style capitalism everywhere. So

understanding Tucker Max's social liberalism, and economic conservatism is useful to understanding the entire world.

And yet his worldview is both socially liberal and conservative. Milton Friedman's minarchist liberterianism generally encourages social liberalism. But Max also relies on traditionalists like Homer, Thucydides, Paul Johnson, and Thomas Sowell. He also favors the economic theory of law. And yet from his sociobiological sources from Matt Ridley, Dawkins, *Sperm Wars*, Pinker, Wright, Greene etc. he favors a rather conservative social order. I suppose his belief is that in a minarchist social darwinist liberterian state, the survival of the fittest will naturally create a conservative order in line with Herbert Spencer. From the 18th century with Hobbes vs Locke, the strong Leviathan state was traditionally associated with a pessimistic view of human nature, while the liberal state was associated with optimistic blank slatism. This has been reversed since the 1960s, with cruel human nature used to justify the night watchmen state. This is the marriage of libertarianism and sociobiology.

Max draws on positivist Chicago School economics as opposed to natural law Austrian school.

So on the surface Tucker Max is just a hard-partying frat boy PUA. But as his reading list shows there is an entire political program behind it. I suppose you could call it bioliberterianism. While not specifically mentioned, this marriage of darwinism and masculinity, is very much in line with Nietzsche's Superman. His master morality where strength is power. Nietzsche said that Napoleon was proof of women's inferiority, since no woman could ever dream of reaching that level of greatness. The 20th century descendant of Nietzsche is Heidegger, and in their Fight Club existentialism, there is a desire to find some sort of real experience and existence through caveman masculinity.

Make no mistake about it, as of 2010, Bioliberterianism is the official ideology of the USA, and through globalization of the world. Most Americans whatever their status in society have embraced Bioliberterianism. This includes both the NPR liberal left and the Fox News Christian Right. Few speak in as explicit terms as Roissy, Halfsigma, and Tucker Max, but ideas don't have to be held on the sleeve.

Is Bioliberterianism the legitimate heir to Renaissance humanism, Protestant individualism,

Enlightenment rationalism, civic republicanism, and classical philosophy?

Philosophy has broken down in the 21st century since we have reached the Roissyite Utopia. Continental philosophy has descended into post-modernism, post-structuralism, and deconstructionism. Anglo-American philosophy is entirely logical positivist, linguistic, analytic. Both essentially reduce philosophy to linguistics and the analysis of language. This is more clear in the Analytic tradition derived from Wittgenstein and Russell. But the hermeneutic textual readings of the Continentals is also basically based on questions of language.

One can also see Freud as the founder of the school that everything is REALLY about sex. People are to be distracted by his Oedipal conflict literary theory, to see that he is the direct precursor of Roissyite bio-reductionism. Freud's theory of human nature is entirely based on his reading of Darwin's sexual selection. Watson and BF Skinner's Radical Empiricism represented a revolt against Freudian psychology based on Pavlovian conditioning. Pinker's sharp attack on blank slatism represents a sort of Neo-Freudianist theory of human nature. Freud was similar to Roissy in being Janus-faced about sexual liberation. On the one hand he

considered it unhealthy to deny caveman sexuality, on the other hand he realized that all the achievements of civilization were based on suppressing this.

Alphas/Id, Betas/Ego, Omega/Superego.

Now Roissyism supposedly represents both the ideology of sexual liberation and an attack on it. It is primarily an advocate of sexuality, the conservative attack is just moonshine. It is part of individualism, which always claims outsider status even when it is on the throne. That is the nature of pluralism. Those in power, will always be the loudest critics.

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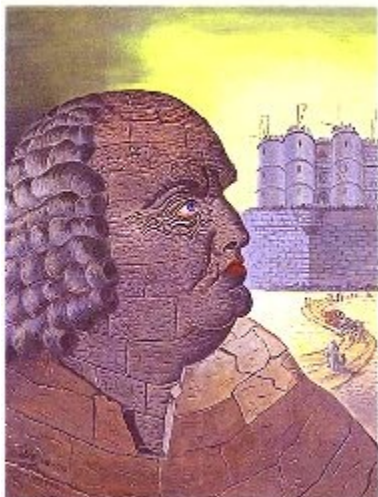
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The Political Philosophy of Marquis de Sade: Civic Republican Roissyism

February 24, 2010 by [Mopenhauer](#)

| [Edit](#)

The Marquis De Sade, is an interesting character. I first read 120 Days of Sodom in high school, and from my puritan primitive perspective I saw him as pure satanic evil and a warning to where hedonism would eventually lead. But of course it is more complex than that.



Sade repulsed all regimes, Louis XVI, Robespierre, Napoleon I, all jailed him on separate occasions.

His 120 Days of Sodom is a sort of positivist utopia. It is incredibly organized and numerical. The libertine overlords enjoy every possible pleasure at the expense of the kidnapped women and children, they rape, torture and exploit.

Sade's Philosophy in the Bedroom, includes his appeal to Frenchmen to become republicans. It is a strange unity of both what is most sacred to me and what repulses me the most. It entails both pure cruelty, domination and sexual sadism, as well as liberty, equality and civic republicanism. It is a Jacobin Anarcho-Capitalism.

Sade draws on the traditions of Lycurgus, Solon, and Epaminondas, to defend widespread homosexuality. Although until fairly recently homosexuality was associated with military ultra-masculinity as opposed to femininity.

In some ways he is similar to the book at Mises Defending the Undefendable. He argues in a social darwinist sort of way that rape, eugenics, slander, murder, theft, pedophilia, are all just. IF nations, can wage war, why can't individuals? IF one steals successfully he has earned the property in that he has proven more skillful in offense than the owner has in defense. What right does anyone have to grant their sexual favors to some and not others? The anarchy of Sade is so drastic that we return to a state of nature. War of all against all. And yet this Hobbesian, Social Darwinist, Ayn Randist, Nietzschean position taken to its absurd conclusion leads to a rather egalitarian society. Inequality taken to its ultimate extreme is

ultimately rather equal. And so you have extreme libertinism actually lead to a sort of Spartan virtue.

Sade's Jacobin Sodom is an intersection of pure virtue and pure vice. You have a classical virtuous republic, with your Spartan citizens based on a mass orgy.

“

YET ANOTHER EFFORT, FRENCHMEN, IF YOU WOULD BECOME REPUBLICANS !

RE

As to theft, it is certain that stealing nourishes courage, strength, skill, tact, in a word, all the virtues useful to a republican system. Lay partiality aside, and answer me- is theft, whose effect is to distribute wealth more evenly- to be branded as a wrong under our government which aims at equality? There was once a people who punished not the thief but him who allowed himself to be robbed, in order to teach him to care for his property.

A republic threatened by despots outside can by no means preserve itself other than by war.

Nothing is less moral than war, so how we ask, may the individual be required to be moral?

We may now consider modesty, that

fainthearted negative impulse of contradiction to impure affections. Were it among Nature's intentions that man be modest, assuredly she would not have caused him to be born naked. Lycurgus and Solon obliged girls to exhibit themselves naked at the theatre. We are persuaded that lust is not to be stifled or legislated against, but that it is, rather, a matter of arranging the means whereby passion may be satisfied in peace.

We must thus introduce order into this sphere of affairs. Various stations, cheerful, sanitary, spacious, properly furnished and safe, will be erected in each city; in them, all sexes, all ages, all creatures possible will be offered to the caprices of the libertines who shall come to divert themselves.

Whenever you withhold from man the means to exhale the dose of despotism Nature instilled in the depths of his heart, he will seek other outlets for it.

It is certain, in a state of Nature, that women are born vulguivaguous, that is to say, are born like other female animals- belonging, without exception, to all the males

There remains but to fix the woman's age. Now, I maintain it cannot be fixed without restricting the freedom of men. He who has the right to eat

the fruit of a tree may assuredly pluck it ripe or green, according to his taste.

There will then also be government houses intended for women's libertinage, and the more constantly they frequent them the higher they will be esteemed. Must the diviner half of humankind be laden with irons by the other? Ah, break those irons- Nature wills it.

Amongst the Tartars, the profligate woman was honoured with jewels. In Peru, families rent their wives and daughters to visitors, like horses, or carriages! Every philosopher knows full well it is solely to the Christian impostors we are indebted for having puffed lewdness up into crime. The priests had excellent cause to forbid lechery-their power of absolution for private sins, gave them an incredible ascendancy over women. We know only too well how they took advantage of it.

<http://www.btinternet.com/~glynhughes/squashed/sadie.htm>

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Bigger Cover Up than the DaVinci Code: Fomenko's History: Fiction or Science?

February 24, 2010 by [Mopenhauer](#)

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Ok so Del's blog covered libertine capitalism. Now he sees sexual libertinism being tied to economic interventionism, while pro-market is tied to traditional morality. And he rightly points out this is a rather anomalous circumstance. And I suppose what the HBD Roissysphere represents is a more logical pro-market, pro-hook-up culture. Although in

a Hegelian way, they also claim to REALLY be fighting against hook up culture, punishing women by giving them what they want.

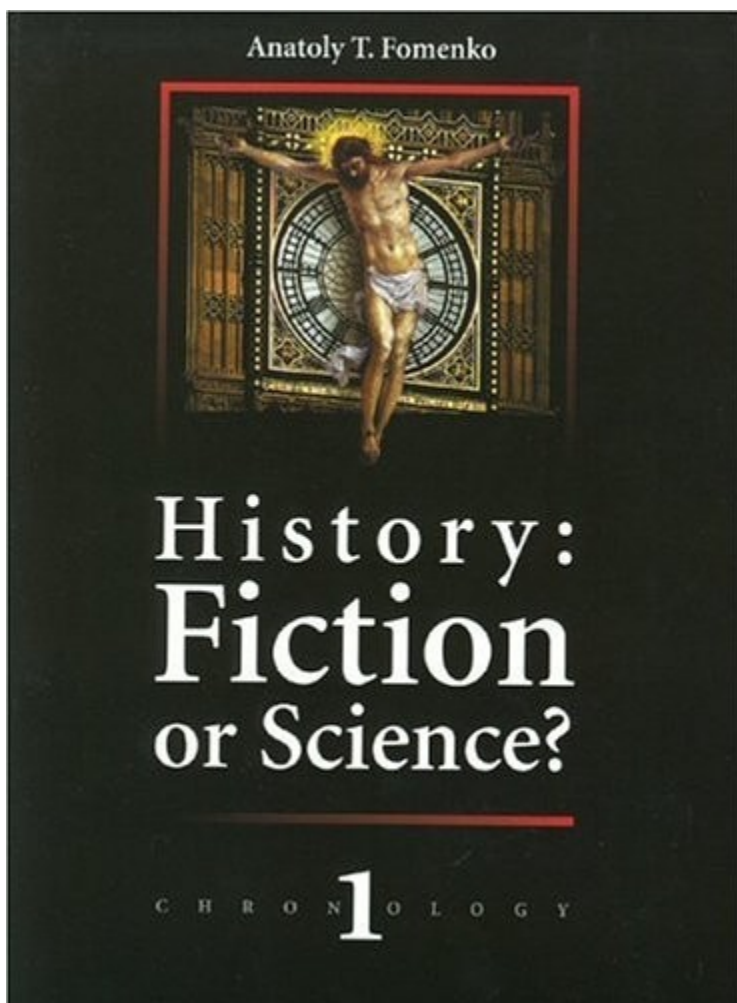
Both the left and right complain that politics in America is skewed especially around the term liberalism, and both sides are right. The libertarians complain they are the REAL classical liberals, and that the big government liberals stole their name. People on the Left complain that the whole US political spectrum is skewed to the right, and that liberal democratic views which are considered left and even far-left in the USA are actually centrist and even center-right in most of the world. I would argue that the libertarians are right in the sense that they better cling to the letter of Locke, but they are not as directly descended as they think. And that in many ways today's liberals are more in the spirit. But the USA is the only country in the world in which the political battle is between right and leftwing of classical liberalism. In most of the world you have a Social Democratic party on the left, and a Christian Democratic welfare party on the right. Although since the 1980s, world politics has become more Americanized and both SocDems and ChristDems have become more libertarian. The USA really has NEITHER a social democratic NOR christian democratic tradition. In that sense the USA has

always been socially liberal and economically conservative. Roissyism is 21st century Americanism.

Still taken to its radical minarchist conclusions, liberterianism is strongly against the spirit of classical liberalism as liberal Samuel Freeman argues: “Libertarianism’s resemblance to liberalism is superficial; in the end, libertarians reject essential liberal institutions. Correctly understood, libertarianism resembles a view that liberalism historically defined itself against, the doctrine of private political power that underlies feudalism. Like feudalism, libertarianism conceives of justified political power as based in a network of private contracts. It rejects the idea, essential to liberalism, that political power is a public power to be impartially exercised for the common good.”

Libertarians themselves have made explicit the link between feudalism and their ideal society. Hoppe has written a defense of monarchy in which he sees democracy as socialism applied to the government. Monarchy he argues encourages better care-taking of the state since the Monarch has an interest in the long-term growth of his nation, as opposed to elected representatives who only gain while in office and so are very short-sighted. Rothbard has written a

revisionist history glorifying the economic doctrines of the feudal Catholics while attacking both the Protestants and Humanist challengers to feudalism.



So this blog is about the New Dark Age, so lets talk about the Old Dark Age.

Fomenko has written an interesting work arguing that history never happened. That the events of Ancient Egypt, Israel, Greece, Rome, were all inventions of the Renaissance based on events of the middle ages.

Now he bases it on this whole conspiracy about a Turkish-Russian Empire that both the West and Romanov Russia wanted to cover up. I'm going to ignore the kooky stuff which would make a great plot for a conspiracy thriller, and instead focus on the Dark Ages.

In some ways this view is more in line with a techno-evolutionary view of history. I mean why would civilizations simply abandon what amounts to a great evolutionary advantage in the struggle for existence? Shouldn't the most efficient meme be able to out-compete the others?

This theory is not totally out of line with what was really happening 1300-1500, in which Renaissance humanist scholars suddenly produced a wealth of Greco-Roman documents, in which they greatly embellished and created a whole mythology of the ancient world. Is it possible that the Ancient world was in fact far more barbaric than the dark ages, and the civilized splendor was more a reflection of the 1400s?

Now this is not to say the ancient classical world had no achievements. Unlike Fomenko, I'm not going to complain conspiracy. So the Pyramids and Parthenon are real. But the intellectual ideas that seem so far

ahead of their time, perhaps they are. For example the ancient document that Renaissance Italy considered most important was the *Corpus Hermeticum* which turned out to be a forgery dated centuries later than believed. IS it possible that the great intellectual works of antiquity were simply reinventions of the 1300s?

Even if all this is nonsense, and all philosophy from the ancient world is real, it is possible that the manner in which we read it, modernizes and scientizes it in a manner far above it. For “science” for the Ancient Greeks was entirely speculative. In this way many “wrong” scientific ideas were actually more right than the “right” ones at least seen historically.

I was pretty dismissive of my college professors attempts to rehabilitate the Dark Ages, and I just saw it as part of the Aristotelean-Feudal mindset of Frat U. And to an extent I was right their disparaging of the Renaissance was about values. But in a more scientific sense, revising the “dark” ages, makes more sense towards producing a Techno-Darwinian history as opposed to a cyclic one.

Historically all a dark age means is that there are no historical documents from that era. In that sense a stone tablet is more durable than papyrus which is in

turn more durable than paper. So in a way this literally is a new dark age, at least considering the vast amounts of digital data that is being lost to history daily. Bytes are far less preservable for future historians than paper is.

It is possible that the feudal age was like our own age, one of immense material progress but one that produced little intellectually. Their minds were caught up in theological dogmas the ways ours are in libertine hedonism.

Feudalism which freed the slaves from the master and bound them to the land, produced great innovations in agricultural technology which increased output. Until the industrial age, farm output was the basis for all economics. In this way feudalism represented a techno-economic advance over the Greco-Roman age. While there were great architectural and military innovations, the Ancient world was NOT one of technological innovation despite brilliant natural philosophers.

One need not be as radical as Fomenko to believe that the Dark Ages were not quite so dark and the Golden Age of Greece not quite so bright.

But how much do we really know about history? Historic Doubts relative to Napoleon Buonaparte

from 1819 makes a convincing argument to skeptics that Napoleon never existed. And if I were to embrace a solipsistic asocial epistemology, I could seriously question whether Barack Obama or Australia really existed. The point of this is not to fall back into radical skepticism, but instead to realize the degree to which knowledge is social and collective.

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[Keynes on how Puritan bees never ate their cake](#)

February 24, 2010 by [Mopenhauer](#)

| [Edit](#)

“The Psychology of Society

But these thoughts lead too far from my present purpose. I seek only to point out that the principle of accumulation based on inequality was a vital part of the pre-war order of Society and of progress as we then understood it, and to emphasize that this principle depended on unstable psychological conditions, which it may be impossible to recreate. It was not natural for a population, of whom so few enjoyed the comforts of life, to accumulate so hugely. The war has disclosed the possibility of consumption to all and the vanity of abstinence to many. Thus the bluff is discovered; the laboring classes may be no longer willing to forego so largely, and the capitalist classes, no longer confident of the future, may seek to enjoy more fully their liberties of consumption so long as they last, and thus precipitate the hour of their confiscation.

Europe was so organized socially and economically

as to secure the maximum accumulation of capital. While there was some continuous improvement in the daily conditions of life of the mass of the population, Society was so framed as to throw a great part of the increased income into the control of the class least likely to consume it. The new rich of the nineteenth century were not brought up to large expenditures, and preferred the power which investment gave them to the pleasures of immediate consumption. In fact, it was precisely the *inequality* of the distribution of wealth which made possible those vast accumulations of fixed wealth and of capital improvements which distinguished that age from all others. Herein lay, in fact, the main justification of the Capitalist System. If the rich had spent their new wealth on their own enjoyments, the world would long ago have found such a régime intolerable. But like bees they saved and accumulated, not less to the advantage of the whole community because they themselves held narrower ends in prospect.

The immense accumulations of fixed capital which, to the great benefit of mankind, were built up during the half century before the war, could never have come about in a Society where wealth was divided equitably. The railways of the world, which that age built as a monument to posterity, were, not less than

the Pyramids of Egypt, the work of labor which was not free to consume in immediate enjoyment the full equivalent of its efforts.

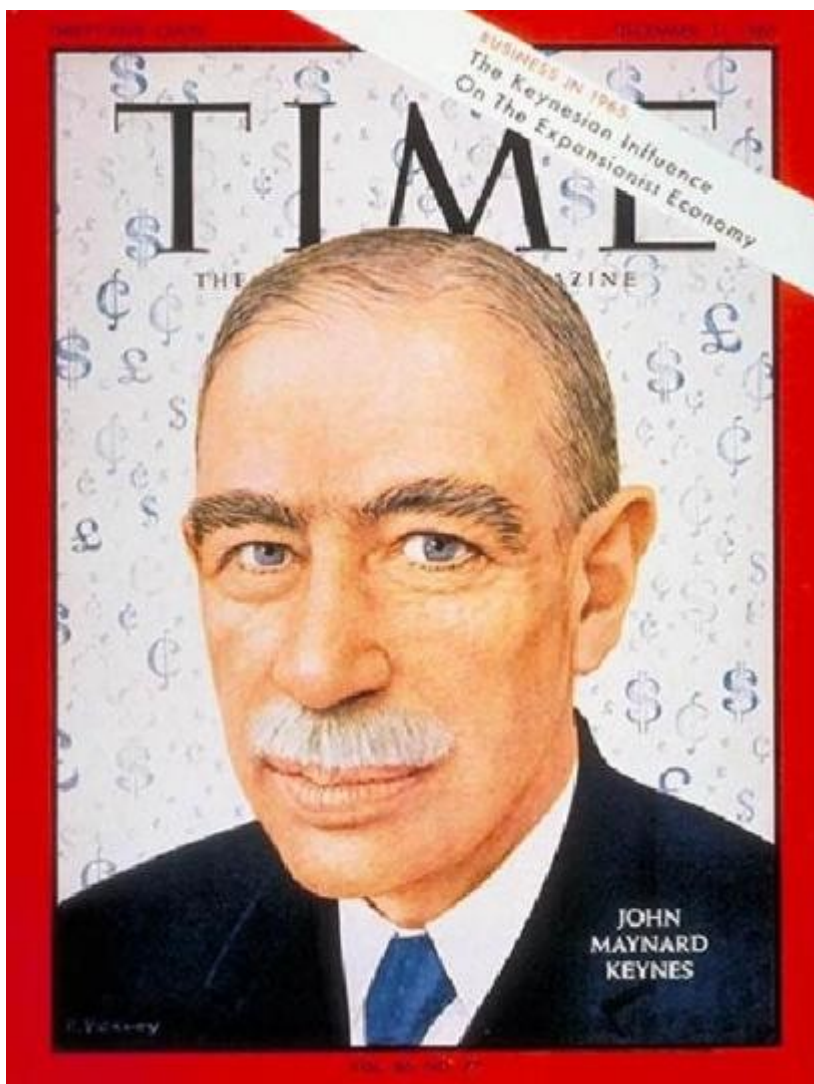
Thus this remarkable system depended for its growth on a double bluff or deception. On the one hand the laboring classes accepted from ignorance or powerlessness, or were compelled, persuaded, or cajoled by custom, convention, authority, and the well-established order of Society into accepting, a situation in which they could call their own very little of the cake that they and Nature and the capitalists were co-operating to produce. And on the other hand the capitalist classes were allowed to call the best part of the cake theirs and were theoretically free to consume it, on the tacit underlying condition that they consumed very little of it in practice. The duty of “saving” became nine-tenths of virtue and the growth of the cake the object of true religion. There grew round the non-consumption of the cake all those instincts of puritanism which in other ages has withdrawn itself from the world and has neglected the arts of production as well as those of enjoyment. And so the cake increased; but to what end was not clearly contemplated. Individuals would be exhorted not so much to abstain as to defer, and to cultivate the pleasures of security and anticipation. Saving was for

old age or for your children; but this was only in theory,—the virtue of the cake was that it was never to be consumed, neither by you nor by your children after you.

In writing thus I do not necessarily disparage the practices of that generation. In the unconscious recesses of its being Society knew what it was about. The cake was really very small in proportion to the appetites of consumption, and no one, if it were shared all round, would be much the better off by the cutting of it. Society was working not for the small pleasures of to-day but for the future security and improvement of the race,—in fact for “progress.” If only the cake were not cut but was allowed to grow in the geometrical proportion predicted by Malthus of population, but not less true of compound interest, perhaps a day might come when there would at last be enough to go round, and when posterity could enter into the enjoyment of *our* labors. In that day overwork, overcrowding, and underfeeding would have come to an end, and men, secure of the comforts and necessities of the body, could proceed to the nobler exercises of their faculties. One geometrical ratio might cancel another, and the nineteenth century was able to forget the fertility of the species in a contemplation of the dizzy virtues of compound

interest.

There were two pitfalls in this prospect: lest, population till outstripping accumulation, our self-denials promote not happiness but numbers; and lest the cake be after all consumed, prematurely, in war, the consumer of all such hopes.”



So Keynes' point is that Puritan Capitalism generated vast inequality. For better or for worse human nature

despises inequality. Or we love it if we're on top, but hate it if we're on bottom. Jealousy, spite and resentment are as powerful emotions as greed. But inequality must always be pyramid shaped with most people not benefiting from it. That leads to the Ayn Randist paradox. It may indeed be in my self-interest to destroy a society of selfishness, purely because I do not benefit from it materially. That's why libertarians have to fall back on a natural law morality. And yet in the struggle for existence there is no morality but power. And number is as much a power as talent, strength or ability. So Keynes has a hard time grasping the possibility of Roissyite libertine capitalism. The capitalists according to Keynes enjoy the great bulk of society's wealth, but like bees they do not enjoy, pleasure themselves and consume, but instead constantly reinvest and save. And so this is where we really see Max Weber's Protestant work ethics, with getting rich actually as a demonstration of morality. And so simply the act of saving was a demonstration of ethical morality and virtue.

As a society libertine capitalism rejects the vice of envy while embracing that of greed.

And yet despite the economic crisis libertine capitalism, contrary to Keynes expectations is on a

much more stable foundation than puritan Victorian capitalism. Although to give Keynes credit he is the one who pointed out that hedonistic consumption would be more beneficial to the survival of the System than ascetic abstinence.

So on a personal aesthetic level I would be more comfortable under Puritan capitalism, valuing self-denial and production. Yet as Keynes points out that must at least in theory be for the sake of consumption, if not in ones lifetime then for the grandchildren. And WE ARE the grandchildren.

Keynes writes “There grew round the non-consumption of the cake all those instincts of puritanism which in other ages has withdrawn itself from the world and has neglected the arts of production as well as those of enjoyment.”

The asceticism that rejects both consumption and production, I would class with the monastery monkish life. The life of the cloister withdrawn from the world. From the Biblical parable, the talents buried in the ground. And yet I have always rejected retreatist virtue and instead embraced heroic virtue, which is the glorification of production and the denial of enjoyment.

This is the sense in which today's libertine America

is the rightful successor of early Puritan America.

But does this really solve anything? Even if I understand it causation on an intellectual level, it doesn't make today any less repugnant to me.

In that sense areas of the world, which seem to be less MTVized compared to America, could simply be seen in economic terms to be in the productive stage of accumulation, which must inevitably lead to libertine consumption. This can already be seen in the youth culture of the globalized third world.

In economic terms the culture war of virtue vs vice is simply the battle between production and consumption. Now it is one thing to debate the relative merits and proportions of savings. But to pit production on one side and consumption on the other makes no sense. Because it begs the question of exactly who the production is for, if it is never to be consumed.

You are not a monk. You are not anti-cake. Rather you think the cake should be made bigger and bigger. And yet at the same time you are anti-eating.

Recently we have seen some reflections on America's values, on just how much cake should be eaten. It is acknowledged that one of the major causes of the

financial crisis was Americans living beyond their means on credit. And so while the % of saving is likely to increase proportionally, it probably won't be dramatic. Since incomes and employment have fallen drastically, the only way to increase saving would be to drastically redefine the American way of life. That isn't going to happen. So while in absolute terms consumption has and will fall, in relative terms the increase in savings is likely to be small if at all.

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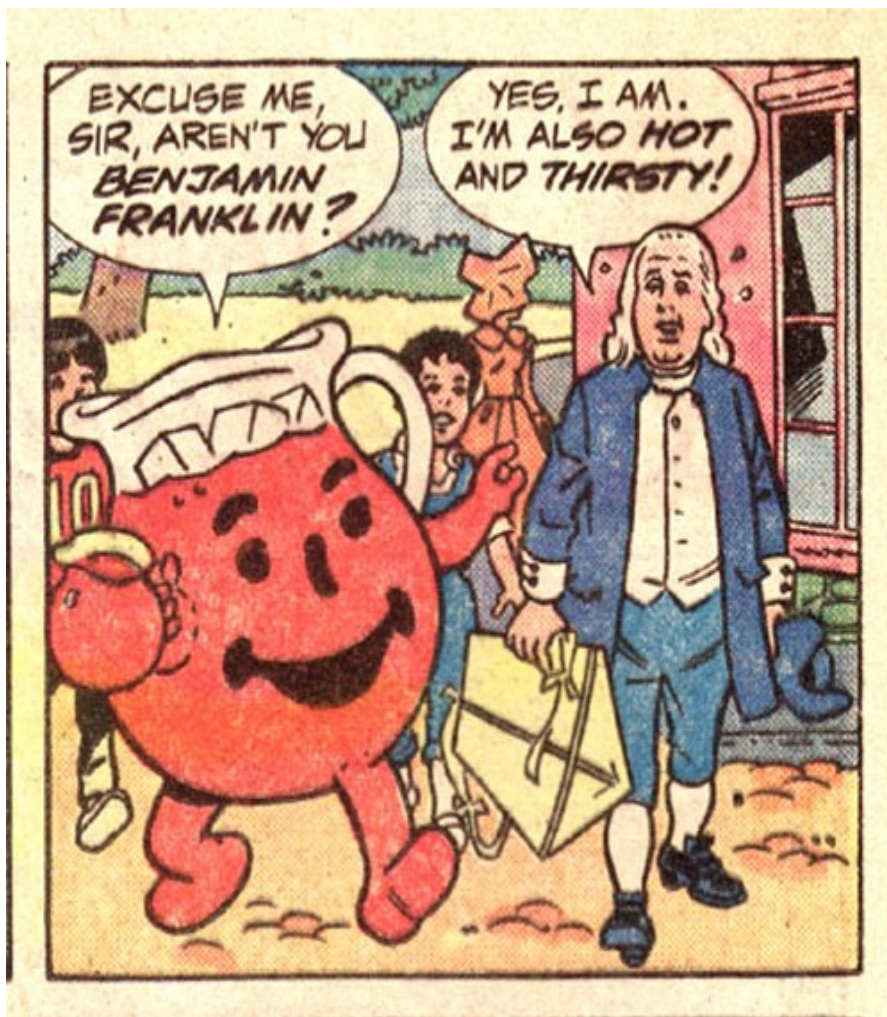
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Tucker Max is the 21st century Ben Franklin.

February 24, 2010 by [Mopenhauer](#)

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So the debate basically seems to be over. You looked to the outside for an answer for a while, but eventually realized the answer had to come from within. And so there was near continuous argument. Perhaps it was simply a gut revulsion. But even the gut must be defended with logic and reason if it is correct. This age is shallow, capricious, vain, hedonistic, materialistic, individualistic, frivolous, lustful, libertine, sexual, decadent, debauched, cruel, commercial, trivial, perverted etc As embodied by MTV, bars, clubs, hip hop, pimps, PUA, Girls Gone Wilds, Hollywood, celebrities, reality shows, etc. The boss is the personification of all that, and to work for him and to submit to his authority is to accept what he embodies. That I can not do. Here I stand, I can do no other.



That's about the size of it. Perhaps this is all the result of bad education. Until fairly recently your studies were very narrowly focused on military history and its' border areas. This trend was not really broken until the second year of college when you first started studying philosophy. Philosophy was a gateway drug to all fields of learning, science, art, literature, sociology, economics, politics, history, religion, music, etc. For the first time I was the Renaissance man, jack of all trades, polymath I had dreamed of

being. Hegel's Encyclopedia was the magic skeleton key to all doors of knowledge. And so the complexity of life, society, and structures and institutions became clear for the first time. Thus if you took 2010 USA as it was and offered to turn it into an Athenian Democracy, I would have to think twice. And even if I did say yes, it would still be a means to an end.

I studied history as literature, as the tale of great men and great deeds instead of as a science of socioeconomic structures. History as literature leads to despair over the lost Golden Age, while history as science leads to marveling at the immense progress humanity has made. Socioeconomic history is also a sort of theodicy that justifies the ways of the current age to man. This Dark American Age did not drop from Hell, but emerged from your cherished ideas of Puritan Calvinism, Enlightenment Rationalism, and Civic Republicanism. Those were the ideas of the Early Republic and there was no sudden about face that led to Ayn Randist America 2010.

Look at Puritan Calvinism that was eventually defeated by free-will Arminianism. But this did not represent a return to Catholicism rather it was a deepening of the fundamental tenets of the Reformation. The focus on individual experience. The defiance of authority. Methodism was the Anglo

version of German Pietism. While Baptists were descended from the most radical of all sects the Anabaptists. So yes the mainline Puritan sects the Presbyterians and Congregationalists have largely withered away, the dominant sects Pentecostalism, Baptists, Mormons, Methodists, all represent a radicalization of the original Calvinist doctrine. So what began with Luther must eventually end with the result that every individual is a church unto himself. And thats what we have in America. Religion is personalized and made to fit oneself. But how far is this from the priesthood of all believers? Now we are not just our own priests, we are our own Messiahs, Prophets and Popes. So you say the Religious Right in America is actually libertine because they embrace libertarian economics. But good or bad, they are in a real sense the descendants of the Puritans. You were too dogmatic in insisting that only the PCUSA and UCC were really descended from the Pilgrims. In a literal sense thats true, but one must see how ideas evolve.

I really like that line in *Inherit the Wind*, where WJ Bryan complains that Darrow has drifted away from him. And Darrow says it is you who have changed, by standing still.

My friend, why *have you* drifted so far *away*? All

motion is relative, maybe *it is you who have moved away by standing still.*

Aren't you Brady ranting against your beloved institutions Drummond that have become so corrupted.

The Civic Republican and Enlightenment Rationalist traditions have also continued in America, you just don't like the directions they have gone in. Isn't EO Wilson's sociobiology the heir? He attempts to reduce all humanity to social physics in the tradition of Comte. There is too much free will in radical empiricist BF Skinner's behavioral conditioning. EO Wilson is genetic calvinism. You side with Calvinism over Arminianism, so you ought side with biological determinism over behavioral free will. Although ironically the biggest criticism of BF Skinner, the supposed Pavlovian Blank Slate, is that he denies free will and makes all men cogs in a machine. Tucker Max is the 21st century Ben Franklin.

And civic republicanism? Why that my friend is present wherever American politics is its most ugliest.

So all your beloveds have not vanished, you have simply drifted away from them by standing still.

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[The Gods Of Greece by Friedrich von Schiller](#)

February 23, 2010 by [Mopenhauer](#)

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Ye in the age gone by,
Who ruled the world—a world how lovely then!—
And guided still the steps of happy men
In the light leading-strings of careless joy!

Ah, flourished then your service of delight!
How different, oh, how different, in the day
When thy sweet fanes with many a wreath were
bright,
O Venus Amathusia!

Then, through a veil of dreams
Woven by song, truth's youthful beauty glowed,
And life's redundant and rejoicing streams
Gave to the soulless, soul—where'r they flowed
Man gifted nature with divinity
To lift and link her to the breast of love;
All things betrayed to the initiate eye
The track of gods above!

Where lifeless—fixed afar,
A flaming ball to our dull sense is given,
Phoebus Apollo, in his golden car,
In silent glory swept the fields of heaven!
On yonder hill the Oread was adored,
In yonder tree the Dryad held her home;
And from her urn the gentle Naiad poured
The wavelet's silver foam.

Yon bay, chaste Daphne wreathed,
Yon stone was mournful Niobe's mute cell,
Low through yon sedges pastoral Syrinx breathed,
And through those groves wailed the sweet Philomel,
The tears of Ceres swelled in yonder rill—

Tears shed for Proserpine to Hades borne;
And, for her lost Adonis, yonder hill
Heard Cytherea mourn!—

Heaven's shapes were charmed unto
The mortal race of old Deucalion;
Pyrrha's fair daughter, humanly to woo,
Came down, in shepherd-guise, Latona's son
Between men, heroes, gods, harmonious then
Love wove sweet links and sympathies divine;
Blest Amathusia, heroes, gods, and men,
Equals before thy shrine!

Not to that culture gay,
Stern self-denial, or sharp penance wan!
Well might each heart be happy in that day—
For gods, the happy ones, were kin to man!
The beautiful alone the holy there!
No pleasure shamed the gods of that young race;
So that the chaste Camoenae favoring were,
And the subduing grace!

A palace every shrine;
Your sports heroic;—yours the crown
Of contests hallowed to a power divine,
As rushed the chariots thundering to renown.
Fair round the altar where the incense breathed,
Moved your melodious dance inspired; and fair

Above victorious brows, the garland wreathed
Sweet leaves round odorous hair!

The lively Thyrsus-swinging,
And the wild car the exulting panthers bore,
Announced the presence of the rapture-bringer—
Bounded the Satyr and blithe Faun before;
And Maenads, as the frenzy stung the soul,
Hymned in their maddening dance, the glorious wine
—

As ever beckoned to the lusty bowl
The ruddy host divine!

Before the bed of death
No ghastly spectre stood—but from the porch
Of life, the lip—one kiss inhaled the breath,
And the mute graceful genius lowered a torch.
The judgment-balance of the realms below,
A judge, himself of mortal lineage, held;
The very furies at the Thracian's woe,
Were moved and music-spelled.

In the Elysian grove
The shades renewed the pleasures life held dear:
The faithful spouse rejoined remembered love,
And rushed along the meads the charioteer;
There Linus poured the old accustomed strain;
Admetus there Alcestis still could greet; his

Friend there once more Orestes could regain,
His arrows—Philoctetes!

More glorious than the meeds
That in their strife with labor nerved the brave,
To the great doer of renowned deeds
The Hebe and the heaven the Thunderer gave.
Before the rescued rescuer [10] of the dead,
Bowed down the silent and immortal host;
And the twain stars [11] their guiding lustre shed,
On the bark tempest-tossed!

Art thou, fair world, no more?
Return, thou virgin-bloom on Nature's face;
Ah, only on the minstrel's magic shore,
Can we the footstep of sweet fable trace!
The meadows mourn for the old hallowing life;
Vainly we search the earth of gods bereft;
Where once the warm and living shapes were rife,
Shadows alone are left!

Cold, from the north, has gone
Over the flowers the blast that killed their May;
And, to enrich the worship of the one,
A universe of gods must pass away!
Mourning, I search on yonder starry steeps,
But thee no more, Selene, there I see!
And through the woods I call, and o'er the deeps,

And—Echo answers me!

Deaf to the joys she gives—
Blind to the pomp of which she is possessed—
Unconscious of the spiritual power that lives
Around, and rules her—by our bliss unblessed—
Dull to the art that colors or creates,
Like the dead timepiece, godless nature creeps
Her plodding round, and, by the leaden weights,
The slavish motion keeps.

To-morrow to receive
New life, she digs her proper grave to-day;
And icy moons with weary sameness weave
From their own light their fulness and decay.
Home to the poet's land the gods are flown,
Light use in them that later world discerns,
Which, the diviner leading-strings outgrown,
On its own axle turns.

Home! and with them are gone
The hues they gazed on and the tones they heard;
Life's beauty and life's melody:—alone
Broods o'er the desolate void, the lifeless word;
Yet rescued from time's deluge, still they throng
Unseen the Pindus they were wont to cherish:
All, that which gains immortal life in song,
To mortal life must perish!

I keep reliving the happier times of JRHS and HS, when even if it was all illusion I believed I was popular. Maybe I did just delude myself. But I had no social existence till I was 10 years old. From that background, the success of 6th grade was miraculous. Popular attractive girls calling me cute, saying they loved me, literally chasing me. Ok sure so they probably were just joking around. Even in the pre-history of elementary school, there were a few cases of girls pretending to like me. Only in college did it become so bleak.

How the PUA movement depressed me. They had a whole Nietzsche Social Darwinist political movement, the pick-up artists in bars and clubs, were footsoilders in the Grand Anti-feminist Army, that would turn back the clock and make real Sade's 120 Days of Sodom and prove that only evil was rewarded in this world.

Why did I suddenly start caring so much about women's issues? I was always against the libertine sexual hedonism of our age, but I was somewhat of a misogynist myself from the view of a Puritans instead of a playa. Men are coke, women are Pepsi. The same thing really. So what if coke uses a few unfair business tricks, why should I moan and lament

for pepsi?

Theres no way there could have been a happy ending. I mean sure I could have kept clowning through JRHS into HS and college, and never had that turn to Ambition, but I would have to be a different me. Thats why I can only imagine how things could have gone better through high school and maybe into college. But it would produce no better future. I'm just not at home in this whole historical period.

Even the younger you, was to much of a dreamer, idealist and adventurer to have ever found contentment in the bar/club scene.

Sigh. So then you were just born into the wrong era. The dark American age, and there is no escaping it. And nothing you could have done in childhood or youth could have changed a damn thing.

That beautiful line from Hegel, Even the *criminal* thought of a malefactor has more grandeur and nobility than the *wonders* of the *heavens*.

Life means witnessing the miracle that is human thought. Even at its most vile, is there anything more intoxicatingly beautiful?

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Did I overreact to hating college life?

February 22, 2010 by [Mopenhauer](#)

| [Edit](#)

What a simple, straight, stupid man. The wind will break his fool rigidity. And yet how beautiful the timber before the inevitable fall.

A man with an absolute morality. Doomed from the start. It would be tragedy if not so small. What a little man. What a great one. What could you have hoped

to accomplish? What did you stand for?

Oh streets of laredo.

William Blake, it seems, was too pessimistic...

Mock on, mock on, Voltaire, Rousseau;

Mock on, mock on; 'tis all in vain!

You throw the sand against the wind,

And the wind blows it back again.

You and your principles. Was it worth it? You who
condemn life. What is more alive than your
unbending? Lifelessness would bend to the winds and
the swings of outrageous fortune. Rail, rail against
the universe. mock, mock on. All will be swept away
in the end. All is vanity.

You have only plowed the seas.

Oh my friend. How hostile this black, dark world
seems about now. An entire ocean swirls around me.
Surely I shall be overturned!

Good grief.

Well all that can be said, has been said. You are
talking to the wind. Why wait for its cold uncaring
answer, that shall never come?

You dashed your ship to pieces against the rock of

man. Was it worth it? would you do it again?

Ah, the passion that motivated such deeds, better for a past time perhaps?

How does it feel to stand so utterly, utterly, alone?

Does it hurt your little heart to know, the entire universe stands united against you? Does that sting your feelings?

You would have saved nations and empires had it been your time. That fist of yours. Your hand grasped the star of destiny. Oh Icarus, how close we came to touching the sky. Too close, too close to the cruel sun. What is better to burn and fall to earth like a star?

It may not have been real. But it was beautiful. What is better than that? In this ugly world, better a beautiful fiction than existence. Ah existence, you old whore, not even a goodbye to you. How you slighted me at every turn.

Misfortune, I have no harsh words for you. Surprised? But what more loyal friend did I have than you? Were you not always there for me, in my loneliest moments? When the entire world had abandoned me, I need only turn my shoulder and

there you are misfortune, a loyal dog following his master.

Do you fear that my enemies shall inherit this world? They shall inherit dust. The soil of this world is so infertile, for planting the sacred seeds of our dreams. Could the soft sinking sand, have supported our magnificent castles?

From you haughty mountain, you look down content and arrogant. The whole world twists and turns in its motions. But you, you are always still.

Will you compromise? Will you make peace with Is?

Damn the Is! Long live the Ought!

It is well that I stand so totally alone. I wish for no allies, for then it would be my duty to ride to rescue them. I prefer it this way. Yes, yes. All unite against me. That is how it ought to be.

Archimedes said give me a place to stand and I shall move the world.

I tell you I could have done the same. Those rascals never gave me a place to stand.

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Life as a Disney Cartoon

February 21, 2010 by [Mopenhauer](#)

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With nothing to do at 3AM, I happened to catch an old Disney cartoon, that had went off the air. I had watched it in my teen years. When I had already lost interest in actually following cartoons but it was something to shut the brain off to. Something like Saved by the bell. And yet I think theres something to be said for those cartoons where they have actual

adventures, and the teen drama is on the side. Some dishes are best served on the side.

It kind of helped me reconnect with my old naive self. The romantic dreams and illusions of life. Of course evil was never a secret. Evil would march on, and I would live my life of good and perhaps we would meet in the apocalyptic battle. The adventurer can not be pure evil, but he can't be the philosopher saint you've become either. You just lost that spirit of adventurousness. You had it in elementary school, but it was all imagination. In 6th grade it finally became real and you lived the character. But there has been a steady decline ever since then, culminating in Frat U collapse.

But IDK, maybe this is the correct road of the adventurer. At the end of the day he must stand for what he believes in, though the world perish. And so if your future is ruined, it is because you stood to solid.

Thats what I like about halfsigma, he's not an ideologue, or at least not as much as his so-called supporters.

I would like to know which economic framework people criticize HS from. Certainly he is spot on from Neoclassical mainstream economic's perspective of

perfect competition as the true free-market. PC looks exactly as HS describes.

And Austrian School, especially as developed by the likes of Rothbard, is even more heavily critical of the deformities of our current market system. Advocating a sort of anarcho-capitalism which is not so different from the world of perfect competition. There are pretty strong barriers to entry in nearly all high-paid labor sectors. Its not true that I can just set up my own law , investment or medical firm, and then wait to be driven out because of my lack of ability to compete. I'm prevented from entering. PC would drive my prices so low that I would almost certainly have some customers, although at that price I might exit the market.

I don't necessarily agree with libertarian or neoclassical economics, but I've studied enough of it to know the world I actually live in. This is the Ayn Randist Age after all.

It seems like HBD has led to a sort of reverse eugenics, in that the original eugenics movement saw the fact that "evil" traits were genetically determined as a justification to eliminate "evil" traits. Now we sort of have an IS is Ought ethics, that says since something is genetically determined that makes it

“natural” and unchangeable and in a certain sense “just”.

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**Fratire sabotaged any hope of a peace settlement
between you and the world.**

February 17, 2010 by [Mopenhauer](#)

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So lets review your life.

In 6th grade you moved straight from childhood to your teen years in one swoop. You were the new kid and you had a chance to totally reinvent yourself. Your “act” was over the top, and hamhanded but it worked. Maybe it was bad. It gave you an inflated ego you didn’t deserve. Lest you grow to fond, you would remind yourself those girls chasing you, were just joking around and yet you also believed the really liked you. You did the best you could with the life you were handed. Your social life was retarded for all those years from K-6, so you basically had to start from scratch. Its hard to see how mistakes could not be made.

Your biggest mistake was 7th grade. After it became clear that so much of your popularity was an illusion, you became bitter and hostile that you had been tricked. And focused entirely on Ambition. This was a fatal mistake. Instead of going back to the beginning and starting the Splash all over again, you took a sharp wrong turn. There was a gradual conflict between the two lines and decline till 9th grade. In 10th grade there was a rebirth fueled mostly by athletics. And you were fairly happy with the New You, that emerged in 12th grade only to be shattered in college.

Your interest in military history started in 5th grade. Before that you wanted to be Bruce Wayne. Your likes in childhood were very mainstream Barney, Sesame Street, Power Rangers, Disney, Superheroes, Star Wars, Nickelodeon, etc etc. No sharp difference between your entertainments and typical boyhood.

It seems the break occurred in 5th grade right in the eve of your big move. Despite all its flaws, I think it is an achievement that you were able to turn interest in history into a zany character as opposed to just being a nerd interested in history. You LIVED history. And I think many positives came out of your militarism. Still your concept of military virtues stood in sharp contrast to the MTV generation. There was no real conflict in 6G. But as you became bitter, MTV values was an obvious source of attack. And it became sharper and sharper throughout JR and HS. There was some hope of reconciliation in the last days of HS, as you were content, but nothing really came of that. It is possible that if I had had a longer athletic career, that the Era of Good Feelings that happened in 12G could have happened years later, and there would have been more time to evolve towards a rapprochement.

But if I'm wrong about this, perhaps I'm wrong about everything. I mean my hatred really grew between 7-

9G because of the “betrayal”. The same raw fury I have for society now. And yet to a large extent I admit I was wrong. The other side may not have been flawless, but I was over-antagonistic. In this there was a sharp conflict between the Clown and the Soldier. Even Frat U. which you still despise, you admit could have been built on friendlier foundations. It takes two to tangle. And I mean you bear your share of the responsibility.

So the attacks up to fairly recently are on shallowness, caprice, decadence, low brow, hedonism, libertinism, philistinism, etc. But it is the softness of the age, the loss of those hard republican virtues. Your engagement with Roissyism is a fairly recent phenomenon. Roissy and Co. provided you with a hammer. Now you could say this age was truly evil and sadistic and not just unclean. And Fratire really sabotaged any hope of a peace settlement between you and the world.

There are T issues (trenches, thief, taxes), that is you complaining not of theft, but that you don't get your fair share. P issues (propriety, police, property, Paul) is your antagonism against theft itself. To use the Ron Paul analogy it is as if you spent all your time fighting income tax, and entirely ignored the fact that your district was the only one to not receive

earmarks.

Really P issues actually preceded T. Because P really emerged with your concept of the ideal soldier and military virtues. But P was pretty soft until T emerged in 7G. Except that T was not really connected to any legitimate cause. It was only in 9G that T really came into its own, with legitimate grievances. Although you must admit that the particular case was not legit. T was largely put on hold through HS. Even when there were legit issues. And even when T was spoken of it was put in the language of P. In the early days of college, T gained its greatest influence and became the complete focus. And yet the course of action I decided on was mostly P.

Is the culture war one of continuous conflict? In the early days there was no real hostility. More a sense that I was the mystery outsider, and could not be civilized. Take the case of the HC dance in 12G. I went to my first and only dance because of ego about being nominated for HC king. I enjoyed meeting the JV cheerleader who baked cookies and decorated my football locker. At the same time I kept my distance from actually being a teen guy. I was always at best an anthropologist. But there wasn't a strong conflict. I considered my road best, but didn't rail against the

alternative.

This is largely due to athletics. I signed up for FB as early as 7G, but never went. Then 8G but dropped quickly. Not till 10G did I make a season. So I played sports two nonconsecutive years and it had a powerful positive influence on my life. The best years of my life. Its true JR was not as fun. But I joined thinking that I would be good through sheer willpower and enthusiasm. When it turned out I sucked, I lost interest. Had I taken the 10 12 view that its an honor that someone like me can even be on the team. I probably could have made the season. So had I played sports continuously from 7-12 G, the Era of Good Feelings of 12 G could have developed much earlier. And from there it would have been possible to slowly evolve towards stable social relations. In general that was the trend of 12G. Although there was also a staticness. But I mean from the good times of 12G there was the complete catastrophe of college. I never really had the chance to make slow steady progress. It was a roller coaster of highs and lows. And there was always the mythology and dream of the 6G splash, that prevented me from accepting anything lesser. But the magic of that moment was never recaptured. Perhaps it was never real.

I guess the point of all this is to show your relations

with the MTV gen, are more complex. It isn't you on one side of the barricades and whore of babylon on the other. Its true you never embraced it and always kept arm's length. But there was not continuous hostility. Plus your earliest attacks may not have been entirely justified. And for a few years you unjustly attacked a wrong target. Regardless of how wronged you were in 12G, the correct response would have been new blood, not retreat. Yes they laughed at you not with you. But you over-compensated far too much in the reverse direction. And besides after the isolation at Frat U, I've come to see that negative attention aint so bad.

But your real world experiences are far too rich and complex to reduce it to Roissyism. Everyone on the internet may swear its real. But thats not the life YOU lived.

NOTHING in JR/HS confirmed the Roissyview. At least subjectively you believed you could have a GF anytime you wanted, but you had higher plans. Whether true or not, that was the thought process that went into your decisions. I did not see beta as any more or less successful than alpha.

PUA really poisoned your mind, but only because you WANTED it to. It is a godsend to your position.

It is a confession of evil from the horse's mouth. And it proves you were right about everything. You want PUA to doom you.

Where has all the time gone? College would be over now, if not for my meltdown.

Does it have to be about good and evil? What if value-neutral, the constraints of this age make it impossible for me to live the life I want? Isn't that enough?

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Tucker Max's History of Feminism Thesis-Antithesis-Synthesis

February 16, 2010 by [Mopenhauer](#)

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When any pendulum swings too far to one side, it eventually has to start coming back. The first major player to refuse to buckle to this trend was Howard Stern. The demand for such a voice was so strong that by simply refusing to kowtow to the PC police, he became the "King of All Media." This is where fratire comes in. While Maddox and I are not Howard Stern, we do represent some of the first internet players in this anti-PC revolt, and fratire as a genre represents the non-mainstream literary reaction to the feminization of masculinity.

Masculinity is starting to slowly coming back in vogue, but the fight is only beginning. The fact is, at this point in entertainment history, the Second Wave feminists are the gatekeepers of media. The women who grew up in the 60's are now in charge, and they quite literally run shit. By itself that is not a problem, but these 50-year-old women who hold so many

positions of power in media companies have personal preferences that do not reflect many American attitudes. Fratire exists as a genre because people are hungry for someone to tell it like it actually is instead of how these women (and men to some extent) want it to be. There is a large and untapped segment of the American populace that want men to act like men, but the MSM, which is run by Second Wave feminists, doesn't get this yet. They aren't in touch anymore.

So there is a history lesson from the horse's mouth. You have the liberal feminists of the first wave fighting for basic liberal rights. The early 2nd wave extends this "good" trend into the social sphere, but these radical Jacobins go to far. And so there is the 3rd wave liberal restoration. Catherine McKinnon and Andrea Dworkin meet their Waterloo in the feminist sex wars, and Louis XVIII is put back on the thrown. But he is willing to grant a constitution that grants most of the rights of 1789, but not 1793.



This is the path of Crane Brinton's *Anatomy of Revolution* which notes how the revolutions followed a life-cycle from the Old Order to a moderate regime to a radical regime, to [Thermidorian reaction](#)

.

So the Restoration has already been taken back. We are beyond Thermidor. In this framework Roissy and Co. who want to undo even the early “good” days of 2WF and some even 1WF, are the ultra-monarchists, even more monarchical than the king himself.

So you see the history, written by the victors.

Thesis: 1st wave

Antithesis: 2nd wave

Synthesis: 3rd wave

So now we have the new thesis. Tucker-Max/ Paris Hilton 3rd wave feminism. Stripper pole-dance feminism. Empowering differences. Choice and individualism.

So what will be the next antithesis to our current thesis? Well sexual debauchery as Roissyites hope lead to an alpha cavemen sexual monopoly that leads to a counterrevolution that completely annihilates the last remnants of 2WF? Or will there be a second revolution of the radicals against the Restoration?

We are living in the Menaissance Restoration. History can not be reversed. And so some of 2wf is preserved but in an anti-2wf manner. This is the way in which the 1815 Constitution of France preserved 1789 in an anti-1789 manner.

France finally achieved the goals of 1789 in 1830, with a new liberal monarch. And in 1848, an attempt was made to restore 1793.

The Stuart Restoration in England had a different fate. With the fall of the Cromwellian Puritan Republic, a new era of bowdyness with the Rake as the hero was reigned in. The Glorious Revolution, restored the goals of the early English Revolution,

but the Puritan Republic was defeated for good. Or was it?

Third wave stripper feminism is anti-feminism under the banner of feminism.

Do you think the counterreaction against feminism will go all the way and undo ALL the gains of 2WF?

No. In that sense we are at the high tide of Restoration. All aspects of feminism that still can be destroyed have already been destroyed. The formal legal equality can not be reversed. The influx of women into the workplace can not be reversed.

Are things going to get better or worse?

The reaction has left economic gains untouched. If anything that march has gone on in spite of social backlash. In that sense the Third Estate of both England and France continued their economic march to supremacy, in the face of Feudal Restoration.

Feminism is the extension of the capitalist market relations into the field of sexuality. Like the English, American and French revolutions, the feminist revolution is in essence a liberal capitalist revolution. But like those revolutions, a radical social side emerged that took lofty ideas more seriously than the

liberals did. And like in those 3, the radicals were ultimately defeated, in an alliance that pushed the early liberals, the conservatives and reactionaries together.

In that sense the alphas are supposedly the best competitors in the sexual free-market opened by feminism, and thus monopolize and drive out all “beta” competitors. Alpha sexual entrepreneurs supposedly provide the best service to consumers which is power dominance. Tucker Max is happy with the status quo, for the most part. While the Roissyites want to abolish the sexual free-market, although it supposedly benefits them as alphas, out of a sense of social responsibility. Of course the Roissyites as libertarians, have no real solution. There only hope is that women will be so humiliated and degraded, by Alphas that they will flee into the kitchen. But supposedly they enjoy the alphas?

In this the Christian Democrats who created a socially conservative welfare state, were the best antidote to feminism. They regulated the sexual market, and created economic incentives for the patriarchal single breadwinner home. But social conservatism in the USA is impotent because it is tied to economic libertarianism. US Libertarianism is second only to Nordic feminist social democracy, in

forcing women into the market and thus greater economic independence.

In this the Stripper Restoration is no more a defeat for feminism, than the Stuart and Bourbon Restorations were defeats for capitalism. While many political and social gains have been wiped out, the marketization of sexual life and family continues unstopped.

In a world where women are little miss Ayn Rands, and no one owes anyone anything. Why should they fulfill their reproductive “duties”? Living in this libertarian society, if I were a woman, I would never bother to have kids, and if by some disaster I did, I would dump them off in adoption. There is nothing more anti-altruistic than being altruistic in an individualistic society. Unlike Christian Democratic Europe, libertarian USA will NEVER provide economic incentives for a woman to bother to have a family. And so as self-interested homo economicus they never will. What right does anyone have to complain about the end of the family?

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Give the name of infidel to none but bankrupts- Voltaire

February 16, 2010 by [Mopenhauer](#)

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Take a view of the Royal Exchange in London, a place more venerable than many courts of justice, where the representatives of all nations meet for the benefit of mankind. There the Jew, the Mahometan, and the Christian transact together, as though they all professed the same religion, and give the name of infidel to none but bankrupts. There the Presbyterian confides in the Anabaptist, and the Churchman

depends on the Quaker's word.

From the point of view of a medieval Lord the doctrines advocated by you and Roissy in DC, are 99% identical. As for the 1% of difference that is of little interest to them, as the number of angels on pins is to you. It is a debate between Waldensian and Jesuits on the intricacies of grace.

You are a Whig Historian up to the last 30 years. For 30,000 years it is uninterrupted progress. It can even be traced back to pre-human times to the Big Bang.

Is not this dark age but a blink of the eye in historical time?

Ah! But that blink could last my whole lifetime and several centuries more! What good is it to me?

Is there any sign that the dawn is breaking on this darkest night?

Your values deriving from Renaissance Humanism, Protestant Individualism, and Enlightenment rationalism, is universally accepted by nearly all your enemies.



There have been recent victories. Yes it makes the enemy more vicious. You want your enemy to be gentler, let him rest securely and never corner him. Yes defeats will make him more dangerous. Does that mean he ought never be beat? It is possible he will rally with a new found revanchism and bring about even worse evil. Victory is not inevitable. But any road to daylight will involve the night growing darker.

If the year was 1700, very little would differentiate the values of Roissyism from yours. Anytime before 1700 you would be the first to fight and die for the world of Roissy.

You value Enlightenment rationality, secularism and individual liberty. For all its flaws neo-Social

Darwinism, Halfsigmaism, PUA, Roissyism, Tucker Maxism, Human biodiversity, sociobiology, are all children of Enlightenment scientism. Your values are basically those of Epicurean Materialism. You believe in modeling the social sciences after the natural sciences. Why you may disagree with their system, the scientific methodology should not be taken for granted. It was not the method of most of human history. Anytime before 1600 you are equally atheist heretics to be burned. In that you and Halfsigma are soul brothers, when history is looked at in the grand sense. The differences which seem so gigantic from the frog in the well, are minuscule in the great sense.

In support for the American Revolution and the Founding Fathers everyone is united. In 1776 they were right.

As Ben said you have a republic- if you can keep it.

How the republic is to be kept. Well there there is wide disagreement.

But at least on that July summer in 1776, everyone is united. You, Roissy, Tucker Max, Halfsigma. Your all on that boat on the Delaware.

That is not nothing. It may seem trite to say everyone

is for Washington, Jefferson, Jackson. But its a big deal. It goes against the 5000 years of human history that came before.

The fact that Republicanism, whatever its variants, can be taken for granted and supported by all sides. Thats a big deal.

The ideas of individual liberty, majoritarian democracy and formal legal equality, are not ideas that were taken for granted in the USA and Western Europe until the last 50 years.

Tucker Max says he like Britney Spears is a Third Wave feminist. Laughable? From the point of view of the 1950s he IS a feminist. Even Roissyites are feminists. 1950 is not all that long ago. The fact that so much of what has changed since then, are taken for granted even by enemies? That means something.

The relative freeze in growth in the First World for the last 30 years, can be seen as the price of integrating Asia-Africa-Latin America into the modern age. Isn't the freeze, worth the price of lifting billions of Chinese and Indians out of grinding poverty? Asia certainly has not been static in the last decades.

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Fear of the PUA barbarians at the gates

February 16, 2010 by [Mopenhauer](#)

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Should I be afraid of the PUA hordes? They really seem to have proliferated the internet recently. Specifically Roissyism hard-edged PUA. And while it is true just about any topic has exploded on the web, PUA is on just about any blog or forum when the issue of boys getting girls comes up. And there is

a whole biological, social, and political theory behind it. On the other hand they are already the barbarians INSIDE the gates. This is their empire.

Dang it. I typed up a really long post, and it was lost. Well I will try to summarize the main points.

I freed myself from all desires Buddha-like. But without desires there is nothing to aspire for.

Actually I do have goals, but competing for honor is useless if no one wants it and it is given away freely.

I BELIEVED I could have relations with attractive girls back in JR/HS in that sense it was a choice not to.

Do I oppose PUA out of sympathy for girls, or because as an omega male, I can't enjoy its fruits?

An omega male is a failed alpha male. He has great self-confidence, but shouldn't.

I opposed 3 aspects of this age

1. Roissyism
2. Boss
3. Barriers

Boss matters mostly because it endorses 1 and 3. 3 prevents me from enjoying 1.

3 is the only place where changes in my personal life would make a difference. Its the equivalent of there being a strong trench. Instead of attacking it I decided to drop an atomic bomb on it. But first I have to research theoretical physics. And I end up studying Ancient greek atomic theory. Thats my way of attacking the trench studying Democritus in the library.

Ok thats a brief summary of what was lost. Its a real shame, that was a long post that really got into a lot of points.

But the debate goes on and on, so we will probably hit the same points and flesh them out in future posts.

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[Undercover boss at Hooters and Jimbo beans](#)

February 15, 2010 by [Mopenhauer](#)

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So I had a long argument with my dad on whether my problem is psychological/personal or philosophical. He is 100% certain that this is a mental disorder. In that he is far more dogmatic than me. I'm willing to listen to the other side. But I don't want to be ruled out of court before I can make my case. If my arguments are just Freudian defense mechanisms than they should be weak on their own merits, and the more light they see the faster they should collapse. A slave or serf who refused to tolerate his status in life, and was willing to pay the price for it was statistically a malfunctioning abnormal gene-machine. But was he wrong? That's why I wont go for "help", because I don't want to be "helped" in the opposite direction, I'm going in. If I ever decided I needed help it would mean that I had already decided that recovery should be my goal, in which case the problem would most likely already be over. Since I would voluntarily be normalized, and get a job and put out a resume.

I saw the undercover boss special, where the Hooters manager had the girls line up for meat inspection, and then had a contest to have them eat beans without hands, for the prize of getting to leave first. All the philosophizing in the world can't make me consent to live in a world like that. I mean there you have perfectly unified both the sexual debauchery of our culture, and the omnipotent authoritarian power of the boss to degrade and humiliate employees. Again I'm aware of the libertarian argument that humiliation could be considered part of the exchange for wage. I'll remain agnostic on whether or not the theory is actually true, but only say on a personal level whether justified or not, it would suck to be put in a situation like that.

It does seem in our rhetoric that humans are more "evil" now. At least in the open cynicism and widespread triumph of hedonism. Something that astounds me is that so few Americans are atheists, despite living lifestyles that assume no big guy is going to be judging them. I suppose this is the ultimate outcome of the personalized Protestant God. Each man has his own God, who of course will reward his only customer. Well that makes sense if your going to have a God, you might as well custom-fit him to your liking. I mean I myself basically did that during my more spiritual days.

How cut off from American culture am I? I mean there are certain aspects of it that I feel strongly antagonistic to. And reality shows and hip hop, which dominate the landscape, I have no enjoyment from. But on the other hand much of my musical and TV entertainment is very mainstream.

In the past people may have fought for ideals that I consider more moral, but in order to achieve those ends they committed far more violence than we have in the world today. Well its not just a means, ends, thing. I mean look at Feudal Christendom. Based on the teachings of that gentle lamb Jesus. Presided over a brutal serfdom. The classical Greco-Roman republics had a grinding slavery. As did the early America. On a moral intellectual level, those cultures where in many ways superior. But why assume you would be in the elites? As someone on the bottom, which you are in this culture, I would say those classical times would be much worse. Also how suited are you to the strict austere life? Your not cut out for the military which is the closest approximation.

I guess moderate pragmatists would champion cynicism as see a direct causal link between good, noble, high ideals and violence, and hedonistic live and let live pluralism and peace. In that sense think of

Hooters as the bread and circuses, that keep us from rape and pillage.

Look I'm not going to be convinced to accept the merits of this society.

Well ok, lets concede that there are certain structures and institutions and biases of this society, that penalize and hurt you personally, in a way that the vast majority of the population are not. But this is very specific and independent of sexual hedonism , except to the extent that it hurts your ego since you are forced to observe it, without having easy access to enjoying the fruits of it.

I mean thats what started it all narrow self-interest. And perhaps you should have studied more details, the way in which society specifically hampers your self-interest and the individual and group means of fighting it. And it started out that way. But very quickly it was abstracted into grand terms, and for

nearly a decade it has just snowballed from that.



Ironically you were wrong about your self-interest on the specific case that started the fire. You didn't care about objectivity, the point was that subjectively it gave you the zeal to bodybuild. By the time you did discover the objective, real, concrete barriers, you were so caught up in abstractions that it was a minor issue among many.

From that perspective you are the victim and not the white knight. But there are advantages to being the victim in that it frees you from powerless impotence. Every step you take towards your own advantage corrects injustice. I mean that WAS the original

purpose of ideology to create a complete identity unity between altruism and egoism. Whats good for me, is good for all humanity. Thats powerful stuff. In that sense your ego-altruism is much more effective towards achieving goals, than teenage Ayn Randism. Since you combine absolute maximizing of self-interest, with a divine mission.

The problem with all your deep philosophizing is that you reveal all the magician's tricks, so the magick doesn't work any more. IF you are consciously aware that ideology is actually just serving your interest, it loses all its power.

Look, there are very real concrete obstacles that affect you personally, that oppose your happiness and success in life, and puts you at a great disadvantage in the ratrace. But in the last few years, that has received very little of your attention. As if it is somehow absorbed into the higher issues.

And thats the thing. You didn't have to wait all these years to change the world. Those specific issues could have been attacked frontally back in JRHS when they were first discovered.

I mean they still can be attacked. You can just hammer, hammer, hammer, those same issues and ignore everything else. The thing is every interaction

and choice in your personal life, either advances or hinders that cause. So there is a complete unity of subject and object.

And sometimes a chip on the shoulder, can lead to greater success than the unhindered athlete. The Napoleonic complex. Over-compensation can end up being better than a blank slate. Having something to prove.

I mean if the two issues are personal 1. that you missed out on youth and 2. that you face unfair obstacles. Then a lifelong childishness and inferiority complex, may actually be positives.

IDK I feel too much history, baggage, age. I mean a few years ago, this argument may have been powerful stuff. But I just lack the youthful energy to conquer the world now.

Well in that case isn't it personal and not logical? I mean if your convinced of a course of action, but too worn out to do it, than it is a psychological disorder and not philosophy.

Nearly the entire time since HS has been lost time. But in a deeper sense isn't your whole life lost time? Think of how empty of life experiences your life story is. The blank pages. No plot, no characters. Just dreams of the future, that never came.

In that it is personal, although its a feedback loop as ideas may have influenced personal decisions.

I mean is it an accident that your values happen to be the exact opposite of society's. Is that a coincidence? Or did you not intentionally shape your values to oppose society on every issue?

Perhaps you are the worst individualist of all, hating what is popular because it is popular, and loving the unpopular because it is. Isn't that despised individualism for the sake of individualism? In that you express the ultimate value of today's society. As Matt Ridley ended his book: "Be different".

Is your revulsion to debauchery or to ordinariness and conformity? That is the term you use. Integrate. Integration into unity is normally a good thing. Now you claim to oppose integration specifically into this society. But is it not perhaps integration in itself that repulses you?

After all if individualists are really anti-individualists, than are not anti-individualists really individualists?

By opposing the norms of society which is individualism, you are being individualistic. You as an individual are going against the dominant values of your culture. That is individualism. So the only question now is, are you being individualistic for a

specific cause, or are you being individualistic for the sake of individualism?

Aren't you everything that you hate?

Yes, I understand its specific to this historical period. But which came 1st the chicken or the egg? All the historical ages, and you happen to have the misfortune to be born into the one you hate the most? Is it objective? Or were you not shaped in direct opposition to existing society? There is no way to "prove" anything except to put you into other societies. And you hated the authoritarianism of disciplined society, and at the time actually championed the soft liberality of Frat U. Thats pretty suggestive that your are indeed an individualist, wherever you are.

I mean you didn't hate militaristic life, with raw fury. But it wasn't JUST lack of technical ability. You did begin to hate the authoritarianism, and to champion the liberality of Frat U.

And your made a promise that you would accept any position in libertine society so long as you were rescued from that hell.

Agreed much of it was not values but ability. But it did spill over into values. Perhaps that is miniature the story of your life? You lack the abilities to succeed

in libertine society, and so that failure spills over into values?

Is it pride? That you self-destructed and to recover would be to admit you were wrong?

If it was those narrow barriers that angered you so. You showed remarkably little support for those who were chipping away at it. You considered them part of the larger libertine culture, and equally your enemy.

You really made it lose-lose. When gains are made in the small-scale, that's just part of the larger big picture of debauchery. But if I explain the moral justice of debauchery, then even if you concede that, you say on a narrow level, you are prevented from enjoying it. Shouldn't those who breach the barrier, be considered your highest heroes? Should you not be their loyal servant? The Sancho Panza to their Don Quixote?

It is bloody, slow, painful, heart-breaking WW1 trench warfare. But some go over the top, into no man's land, and pierce the barbed wire into the enemy's trench. Those few painful gains of years, and breaches of the invincible line. You should worship such men, and do everything you can to widen the break.

You know them, in JR, HS, and even in college you knew a few like that. And you looked down on them like the rest of the libertines. And in the big picture maybe they were part of libertine society. But your critique of culture, only began because of the concrete obstacles you faced. Which those few, those happy few, those band of brothers dared to breach.

But yes there is a direct conflict between your notion of virtue and breaching. Generally you seem to be on the side of virtue. Is society evil because it is hedonistic, or because it denies you those hedonistic pleasures? Really you can only attack on one flank. Well I mean that could add to its evil. I mean inequitable distribution of stolen loot, is still a 2nd evil. But one has to be primary. Are you against robbery? or against not getting your share of the plunder? Both may be injustices. Yes you CAN be against both. You can say that it is wrong to steal, and the thieves show their wicked character by not even treating their fellow compadres with fairness. BUT, your primary complaint is that they steal. The inequitable spread of the loot, is just proof of their bad character.

Well I mean what about Ron Paul with taxes? He opposes the income tax. But if they gave pork-barrel spending to every district except his, he would call

that a double injustice. He opposes taxes in principle. But he wouldn't be wrong to fight for his district to get its fair share.

So in that sense, yes virtue is more important, but the fact that I'm especially prevented from enjoying the goods of society is an added injustice.

So yes that is one possibility. I could join up with the band of thieves, and not complain of theft per se, but only that I'm not getting my fair share. That has always been an option. And I've always been semi-aware of it.

I mean that's basically the old choice of integration, with the added proviso that I will fight hard to get my take.

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[A Frog in a well](#)

February 14, 2010 by [Mopenhauer](#)

| [Edit](#)



So you actually believe them? You think a horde of PUAs storming all the nightclubs, are going to destroy freedom and civilization and usher in a new dark age of slavery? Which is just a mirror image of their nightmare of what will happen if Paris Hilton feminists are not stopped by heroic PUA defenders of the West in this epic Masculinist Battle of Marathon.

You are a stupid, stupid, frog in the well. All you see is your little circle of light, and you think its the world. If it rains into your little well, you think that an angry God is drowning the entire world.

Why stop with girls? You have no male friends. These PUA alphas have lots of male friends. So why don't you lament that? How these poor guys are taken advantage of and forced to be friends with cavemen who abuse them? The alpha-male chimps don't treat the other males so well either. And each group can only have one alpha male. So shouldn't you weep bitter tears for every friendship group? Since obviously there must be one-head chimp torturing all the others.

Do you really think negative compliments are going to conquer the world? Stupid frog in the well. That's what happens when the Roissysphere and internet forums are your only light on the outside world. What makes them different from others on the net who complain about the end of times, is that they claim to be winning. I mean any discussion of PUA, and everyone will claim its working.

I mean look the world may be a horrific place, but if its any consolation the PUA army can't make it any worse. They are going to drag women off their pedestal, and thus crush feminism? I think Paris

Hilton, Lindsey Lohan, Britney Spears and CO. have already accomplished that. Lets say the entire male population becomes PUA. By not being “betas”, they will cease investing in what gives them ACTUAL as opposed to psychological power in society. So women will have one-night stands with cavemen. Never will men have less real power if all relations are reduced to that. And anyway theres nothing secret or subversive about Roissyism, the reason it depresses you is because that is the world you already live in.

You should have acted decisively, one way or the other. Either was right if done boldly.

Well lets face it. I DON'T want to recover if it means recovering into a society like this. IT is shallow and decadent, and I see no joy in it. I don't think individuals can change things. And what is the point of being virtuous for virtue's sake. I may very well be the most honorable, dignified, virtuous man in the USA. Clap clap clap, Congratulations. You had no competition. No one is competing for that prize, you won it uncontested. Do you feel pride?

Everyone loves hedonism. Whats not to enjoy? Whats not to like about pleasure? Women love it, they have more freedom than ever, can actually accomplish things other than cleaning. Men love it,

more sex than ever. And you sir are a loser by society's standards if you have not had sex at your age, and if you complain, well that's just Freudian sour grapes.

So it really doesn't matter, whether its about "dominance" and "sadism" does it? Maybe Rosie in Dc, has a blog about all the poor men she takes advantage of. And she can say that its sociological and natural, and that shes like the spider that tears the head off, when its done with sex. And Romeo in Dc, can describe doing the exact same events as Roissy, but say it actually shows hes a third wave feminist, engaging in free love treating women as equals, not being constrained by religious patriarchy. So whether its a cruel caveman or a sensitive lover, its still the same filth. Thats what you care about right?

IDK its basically been the same trend since the late 80s till now. Its hard to see how the sexual decadence and debauchery could get any worse, and likewise there are no signs of it getting better. OF course you would count any move towards either greater cultural liberalism or conservatism as a defeat.

Well look, I may be blind, I may be a frog in a well, but I just don't see USA culture moving towards a society you would want to live in any time soon. So what are you going to do about that?

But I mean who exactly are you trying to help? First off you don't think any so-called beta males are "nice guys". Second you don't think they have it so bad. And third you think there are very few beta males left in the USA, the Roissy revolution has already taken place over a decade ago. You certainly don't think men are victims of sexual hedonism, they reap the benefits. So its natural to say girls are the victims. And maybe in ways they are. But if your gonna be honest you'd have to say that they're better off under Roissyism than under strict patriarchal religious fundamentalism. So sexual hedonism is absolutely better for men, and relatively better for women. I mean if you had to be born a woman, with all its faults, you would probably want to be born into 2010 as opposed to any other time in history. On the other hand as a man, you might select another era.

So men obviously enjoy sexual hedonism, and women are relatively better off.

So who are you fighting for?

Aren't you fighting for an ideal moral Superman, who does not yet exist? Maybe your the prototype, but your a very flawed design.

The thing about Roissyism is it combines both libertine hedonism of the current age, with a hope

that the conservative patriarchy of the past shall somehow by some Hegelian dialectic be brought about by its' opposite. So its framed that no matter what direction it goes its a lose-lose for women, and a win-win for Roissyism. If libertine hedonism keeps going on then alpha males are in heaven, and if its reversed, women are "put back in their place". The economic landscape has changed too far. I can say with absolute certainty that there will be no Restoration. IF that genuinely is the goal that PUA is striving for, then you can rest easy, they will not reach it. In that sense be glad. IF sexual hedonism were somehow to end, it is far more likely that a New Morality, suitable to you would emerge, rather than the clock simply being turned back as Roissy hopes for. Of course I don't really see signs of either course. For the foreseeable future it seems that libertine hedonism will be rather unopposed.

Are there any trends of change you see? The first generation of post-feminists are entering the workplace. Post-feminist in two senses. On the one hand political feminism as a movement is dormant. It is perhaps not dead, but only in hibernation, but I see no sign of feminism waking, with the exception that proves the rule, of third wave raunch, sex positive, stripper feminism. On the other hand it is post-feminist, precisely because so much of the gains of

feminism have been taken for granted. And so you've seen Generation Y in their youth, but it be interesting to see where they take it from here. A sense of privilege and entitlement, which is so complained about, is actually a good thing to have in the workplace. In that sense you are a proud GenYer in your complaints about what it means to have a boss. 85% of employers complain that GenY employees are too pushy, demand too much, and have too much sense of entitlement. Thats a good thing. I mean on the one hand they are a very cynical, realistic, anti-idealistic generation, but on the other hand that is only on a social and collective level. On the individual level, they are perhaps the most idealistic generation in history in the belief that THEY will be a reality star. Of course the recession may very well tame and discipline them.

Look you were sick of the cruelty of the world. I mean at frat college, for you hedonism equaled sadistic evil. At your new college, hedonism was less pronounced. Ironically they were both less hedonistic and less idealistic. You really had very little complaints about hedonism. Only about lack of idealism.

Anyway you found that world, evil and unbearable. But if thats true, than what the heck are you doing

reading the Roissysphere. There are very few people I have met in real life that approach that level of evil. So you actually isolated yourself from middle and good people, and locked yourself in a cage with the most evil people. I mean assuming your hide-out approach is correct, then at least lay of the web. Or at least censor.

The thing is if you were in the real world now, and you had the same thoughts you did now, you probably would be Panglossed enough to the world, to not want to drop out. You would keep doing what you were doing. But your level of Pangloss is enough to keep you in the status quo. If in in, if out out. And since you have already pulled out of the world, you can't make a case to get back in. Inertia.

Well look you don't want the whole world to be chaste and celibate. Your not for voluntary human extinction. You want to be a life-long virgin, but you don't want to be penalized for self-discipline, so if you received a slight commendation of your honor, and it was clearly a choice, perhaps you'd be satisfied. Of course in this age no one is going to accept that its your personal integrity. But if its minimal recognition of virtue you seek, than simply say it is for religious reasons and even in this cynical age you will receive it. For for some reason our

libertines still respect religion, perhaps because they refuse to deny themselves any pleasure whatsoever, and why let hedonism end with death?

This Hamlet indecision is sickening. I'll tell you right now your making the wrong choice. Not acting bravely, thats the wrong choice. Either other choice done boldly is the right one. Delay ensures you will make the wrong choice. It means the choice will be decided for you without you really deciding. IF it really is so hard to make, then you should put everything else on hold and devote 24/7 to the debate.

American culture is going to continue being what it is now. Words wont change reality. You can have all the sophisms you want about why PUA is the realization of human history. The more you get to know today's culture, the more sickened you become. You can live the life of the loner and outcast if you want, but then you're still part of society, a bad part.

There is absolutely NOTHING, that you personally as an individual can do to set things right. Your at the mercy of history. All you can do is try to understand its trends. And fool that I'm my study suggests the trends are not favorable.

I mean you can just go back into the world and try to give your life a plot. The more plot the more chance of a miracle.

Can you or can you not accept 2010 society as it actually is? Without any sophisms that call black, white.

You stopped life short, right before getting a job. Maybe you wouldn't have minded having a boss. Perhaps you would have enjoyed being within Ronald Coase's bureaucratic lumps of *butter* coagulating in a pail of free-market buttermilk. At frat college it is impossible to escape the culture. In high school and in the workplace to an extent it is. You see your co-workers 9-5, and then go off to totally different worlds. And if you are subjectively satisfied with the world you inhabit, you need not resent. In that sense high school and college were not all that different. For all you know it is quite conceivable that there was more debauchery at your high school than frat U. BUT you didn't have to see what went on after-hours in HS, while your eyes were forced open at Frat U.

So you complain about duality, but maybe that's a good thing. College was complete total unity, and you despised it. Unity makes good things better, and

bad things worse. In 2010 USA, any unity you found would most certainly be the latter.

You were so close to finishing college. If you had finished up, and put your resume on the job market. Perhaps you would have found that a job, resembled your golden age of HS.

The worst of college was already over after I transferred out of Frat U. In that sense my new college is kind of like 9-5 job. There is nothing unbearable about it. Yet I still dropped out. Because the damage was already done. Now its true had I been looking, I would have seen this in HS. But still eyes once opened can't be closed again.

Well perhaps a job like HS is a middle ground. In that you get to know your co-workers and see the same limited group of people, every day. Thus its not isolating like check-in for classes, check-out. Yet at the same time, you don't have to hear the wild parties inside your dorm.

Well frat U was pretty isolating too. But that was largely by choice. At least I'd admit that there was more opportunity to get involved at frat U rather than your 2nd college. But getting involved meant accepting college culture to a great degree than 2C.

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[**Apollo and Dionysus at Wal-Mart**](#)

February 12, 2010 by [Mopenhauer](#)

| [Edit](#)

Apollonian	Dionysian
thinking	feeling
self-controlled	passionate
rational, logical	irrational, instinctual
ordered	chaotic
the dream state	state of intoxication
principle of individuation	wholeness of existence

value for human order and culture	celebration of nature
celebration of appearance/illusion	brute realism & absurdity
plastic & visual arts	music
human being(s) as artists	human being(s) as the work and glorification of art

Was it not precisely the wild, primal, celebratory, drunken Dionysian state of college that drove you mad? And yet now that the fun is over, you say you can't get a job because the fun is over.

Why does one continue to live on this rock of slime? Most people enjoy the happier times of childhood to young adulthood. And so even when the magic high is gone, they become hooked on the drug of life. And they fuel the addiction even when they get no pleasure from it anymore. For the rest who had an unhappy youth, there is the dream of Revenge of the Nerds, being the next Bill Gates. But you have neither past happiness you wish to keep going, nor future greatness you hope to acquire. Why voluntarily sucker yourself, when you have not been caught?

You hated the “fun” of college. That wild Dionysian excess and sexuality. Isn’t a job, rationalized Apollo? Take one of the social low jobs, a McDonald’s cashier. You are in uniform. It is a semi-military structure. There is a clear chain of command. All interactions are mechanized. There is a Taylorist routinization of all aspects of life. All personality, individuality, uncertainty, spontaneity is stamped out. It is an authoritarian bureaucratic-militarist utopia. And all large firms either public or private, operate along some variant of the military Wal-Mart model. So you complain of all work and no play, when that is what you craved during the years of so-called play.

Now you claim if you were miserable during the “fun” times of life, you will be doubly miserable during the serious times. But what if it is precisely those aspects of “fun” that made you miserable that will now be absent? Sure your co-workers may brag of their wild partying on the weekends. But wasn’t this also part of HS, which you didn’t mind? They clubbed, and you had adventures. Except now you actually can have adventures.

You were never able to recapture that wild frenzy of 6th grade. You were totally fearless. Even your idiotic mistakes were done boldly, and thus correct. Why were you never able to duplicate it? Too much

baggage and ideology. Your character is just too complex now. Plus it can't be just talk now, you would actually have to DO crazy things, which mean one-upping the young dudes. Also you lacked self-awareness then. You judged success very narrowly along attention attracted. And annoyingness became a badge of honor to you. ITs not like there was a sudden crash in 7th grade. I mean aspects of that personality continued all through JR/HS. But the spark was lost, and you were living off the flames of the past. And all through college you were never able to rekindle the flame. Though is that what you really wanted?

Pretty soon after your wild character began losing its' shine, you went from concrete obstacles to abstract ideology pretty quickly. Ideology should have served your concrete dilemmas, not overpowered them. And from very concrete obstacles, it has grown like a monster. Till now your happiness is dependent on politics, diplomacy, race, religion, class, morality, economics, women's issues, gender, sexuality, and host of other issues all beyond you influence or control. Many times those issues are in direct conflict with each other so that a victory in one direction means a defeat in another. A Panglossian would see movement in any direction as victory, you see it as

defeat.

Had you stuck to the lowest level of abstraction, there would have been a complete unity between the highest ideals and you just being an alpha male. In that sense Roissy in Dc and Tucker Max would just be competing entrepreneurs for the same customer base. You might resent them for having a stark unfair advantage, and for cheating their customers. But you would also resent your/their customers for choosing them over you. But that resentment would just inspire new zeal as an alpha entrepreneur. Concrete barriers stood in front of your successful life. So ideas became necessary. But those abstractions came to strangle any notion of a successful life.

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[Living in Fukuyama's End of History](#)

February 12, 2010 by [Mopenhauer](#)

| [Edit](#)

Money is the concrete expression of change. It is the unity of qualitative subjective desires expressed as a quantitative objective number. Money is property in motion. Is not history, man in motion? All the dead men of the past, live in money so far as they contributed to history. Does not change express both the beauty and tragedy of life? The story of a man's life. Those Tom Sawyer days of boyhood. The different historical epochs one generation travels through. Is life completely ugly? Isn't the story of man, quite beautiful? Oh Fukuyama, why did it have to end here?



What a horrible, ugly, stupid world I had the misfortune to be born into. And yet is it not the Great Men of the past who ought to be cursed? This world is their only legacy. How boring this world must be to anyone with the least bit of curiosity beyond the pettiness of Gossip Girl. Yes I stand alone. Does that make me psychologically disturbed? Do I have a deep personality flaw? Go ahead call me insane. I don't fear mental disease, if that is all it is, just don't make me an individualist. Individualism is the curse of our age. What a terrible thought to think oneself to be forced to be an individual, when individual has become something so hated. I'm not an individualist, I would even avoid the use of the word I, if not for

language. And what is less individual than language?

Well what shame is there in being an individualist?
Individualism for the sake of individualism is idiocy.
But if one has principles one will conform where
justice prevails, and defy corrupt ages.

If I meet my doom does that mean the bad guys win?

Well living decades enslaved under their heel,
somehow defeats them? IT is an objective fact that
they are now securely in power. I look over the
horizon and I see no seeds of their future overthrow.
If I'm wrong, it was not will that was lacking but
faulty analysis. I searched long and hard for the least
glimmer of hope. But I will not invent hope, where
there is no basis for it.

It is precisely because I'm innocent and have done no
evil, that I suffer so. If I had committed some
horrible, irredeemable, terrible crime. Then I could
live with all the evils of the world. I would know that
I had one-upped them. And I could devote my life to
good without worrying about evil rewarded, virtue
punished. I NEED the taint of guilt and sin, in order
to do good. With crime in my blood, no horror of the
world would phase me. Any misfortune would be
deserved. Isn't that the beauty of original sin? IT
gives that feeling to everyone. But it can't be

intellectual, it has to be real evil. Sade's Justine or virtue rewarded. Isn't that the mark of a truly satanic age, in which lack of sin dooms one.

Is this just an unheroic age? One in which those very qualities which would serve so well during a time for zealots, are worthless and detriments in a time of ease?

But isn't there an inherent contradiction between your desire for heroic adventure and utopian stability? You want to live right in that perfect moment. In-between history and utopia. The last age of heroism. Well isn't it the same with the christians who always want to believe that THEIR age is the end of times? What good is apocalypse, if your generation is just going to live a normal life, and some future generation centuries later will fight the great battle of Armageddon? Thus the time you desire, is the time every truly religious person also desires.

But isn't your complaint about our epoch, precisely the ones one would make of utopia? That it is static, and there is no hope for change, which implies on some level that all are content. The diversity and ease of pleasures is greater now than at any time in history. You, a nobody, have received the best

education anyone could have received before 1900. You have read books that even the most learned men of that age could not read. You can listen to music and see art that the wealthiest scholars of 1850 could not dream of. In that sense even the intellectual pleasures, are better satisfied now, than ever before. And physically, the opportunity to develop the body towards perfection is like no other time in history.

It seems to be a waste of time to try to convince you that you are living in utopia. No matter what I say this will still be the MTV age, of frats, clubbing, Girls Gone wild, Tucker Max, playboy, PUA, Roissy etc. And if that is poison for you, no words can detoxify. Of course in a past age you would be in support for movement in precisely this direction. For surely you are on the side of Enlightenment against Catholic Feudalism. The feudalists will warn precisely of Roissy coming out of that forbidden gate of freedom you seek to open with the key of reason. Yet you neglect their advice and open the gate anyway, and a black sea pours in.

So where is the future going to go? Obviously I don't agree with the PUAs that there is going to be some sort of feminist apocalypse. Probably things are going to keep on going on pretty normal. Might be some rough economic times ahead. Globalization and

McDonaldization is going to go on its merry way. It is possible that once globalization has completed its work we will see a return to the golden age of the 1950s and 60s, since the threat of outsourcing will disappear. America will slowly become less white, economic turmoil and rightwing populism may delay but not prevent the majority minority. But most likely the only longterm affect will be to make USA more Catholic, and Latinos will probably come to be accepted as white, the way Jews, Irish, and Italians were. In 2050 there might be a Lopez on the radio, complaining that Asian-American illegals are ruining American culture. The economic power center will slowly shift to the Pacific Rim, but is' pace will probably be slower than the rate at which Asia is Americanized. So again apocalypse will probaly be avoided and there will most likely not be Samuel Huntington's epic clash of civilizations against the yellow horde. In the end of American unipolarity and a shift to a multipolar world, we might see the rebirth of history. But any real changes will not take place in your lifetime. For at least the next half century we will continue to see Asia look more like America as opposed to the west looking more eastern. And so the passing of the torch from America to China, may look a lot more like the pass from the UK to the USA, than people expected. But remember China

will remain a 3rd world country well into the century, so its unlikely to have any immediate repercussions. But MTV and Gossip Girl are very popular in China. So in that the rise of Asia, may well prove as oppose to refute, Fukuyama's End of history.

Well assuming no cataclysms, the world's prosperity and science and tech level will continue to grow. And yet life seems to remain the same. Our technology is out of science fiction, and yet humanity remains humanity. Well, then what do you care as an unskilled employee if the boss lives well? You could not design this technotopia. Yes maybe it is the scientists and engineers who ought to reap all the benefits instead of the bankers. But what do you care? That is Dilbert's loss, not yours. Whether deserved or undeserved it still wouldn't be going to you. If Dilbert got to enjoy the fruits of life, instead of Tucker Max, and it affected you personally in no way whatsoever, would this make this world so much more wonderful and livable? OR what if all the bosses were female, would you then be content with their godlike power over your life? What if Sarah Palin becomes your and everyone's boss? Will that mark the decisive defeat of Roissyism?

What is the future of women issues? Well in 2008 we saw women come close in both the Democrat and

Republican primaries. And this is the 1st generation of females to be so well educated, to be the majority at colleges and law schools. And even in places where they lag, that is all relative from 0% just a few years ago.

Although I would point out culture isn't everything. Spain is culturally catholic conservative, and yet because of their social democratic policies their gender gap is 90/100 as opposed to 77/100, despite the absence of a feminist movement. But then again if someone truly wanted to keep women in the home, they would advocate a Christian Democratic welfare state in which government polices encourage men to be the sole bread-winner and for wives to household. Women are kept out of the market. In Social Democratic Nordic states government policies intentionally push women into the market. While in the USA there is no official policy, libertarian capitalism accomplishes the same goal as the Nordics, in that the whip of the market forces women into the public sphere. Rights and freedoms, are usually not given up easily once had. So this is the first generation of females to have the same educational accomplishments as males, but they have only begun to hit the job market. And this recession has hit men harder, and caused a delay to the start of

many men's careers including yourself. So in that sense, wait and see, economics will accomplish what consciousness raising groups could never dream of. On the other hand there will be the road-block of maternity leave. But with birth control and abortion, we just might ride that wave. Well you want to know the truth, its never been better to be a woman. What good is Tucker Max's "domination" hook-up? It is the sweet beta-male provider husband who owned women as property all these centuries. In what real sense can any girl be said to be Roissy's property? SO save your Victorian tears.

So one can to an extent take a 19th century Panglossian Whig history view of human progress. That all is for the best, in the best of all possible worlds. Economics will solve everything.

But of course that is not how you feel. You feel soul crushing despair. Admit it! You share Kierkegaard's criticism of Hegel. Hegel is like using a map of the world to get around Paris. Even if Hegel is right, what good does it do for you as a concrete individual with all unique circumstances living in 2010 USA? Well its not as hard as it looks. IF I really did believe this was a good world, I could finish my degree, put my resume in the market, and grab whatever job I

could get.

But isn't it personal ego's drive for recognition? Let us say that America were ruled by a King, and you were the founder of this great USA Republic. And as a young man, you led our rebel armies to establish liberty. Now its a few years later, like Cincinnati you retire from public life. And with the trials of war gone, the young people retire into Tucker Max hedonism. You would perhaps complain that today's young people do not walk 20 miles in snow to school like you did. But with the streets named after you, and your statues looking down on the nightclubs the kids party at. You would smile to yourself and say "ah, well, isn't this what we fought for?".



Suppose the Confederacy had won the civil war. And the North still had the cultural values of Roissyism, and the South was more Victorian, but also had slave labor. And then the CSA leads a blitzkrieg deep into the North. You turn the tide on the Ohio river. And strike deep into Kentucky and Tennessee. Tanks and aircraft duel in Virginia as rockets fly overhead. The war is won, and the south is liberated. Your the conquering hero march into Richmond. Slaves bow before you, and you say bow only to God. And in your victory parade, lest you grow too fond, a slave

must whisper in your ear “you are only mortal”.

Again the USA is the same USA that you have known in this world. Warts and all. But you have saved it from Confederate Fascism. Was that terrible shoulder wound that CSA sniper delivered to you at Fort Smith, worth it? That rainy night where you fell asleep at the howitzer at Little Rock, worth it? Up back in LA, which you saved in those great Tank battles in Arizona, the teens still party in clubs and raves to new-fangled drugs and sexual perversions. Does that dim the stars and stripes that fly over the ruins of New Orleans?

IF not. If you accept your place as Caesar. And do not instead retire into the wilderness, ranting and raving about the whore of babylon and how the war was fought for nothing. Then it is lack of opportunity for glory, you complain of and not of the culture in itself.

Is that fair? Because I would defend the Roissyverse against something worse, doesn't mean I accept it.

But then again the CSA invasion scenario is about more than that. It is how you would accept your place in MTV USA, assuming you received recognition.

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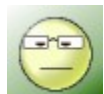
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[Roissy in Dc's Is College A Poon Nirvana?](#)

February 12, 2010 by [Mopenhauer](#)

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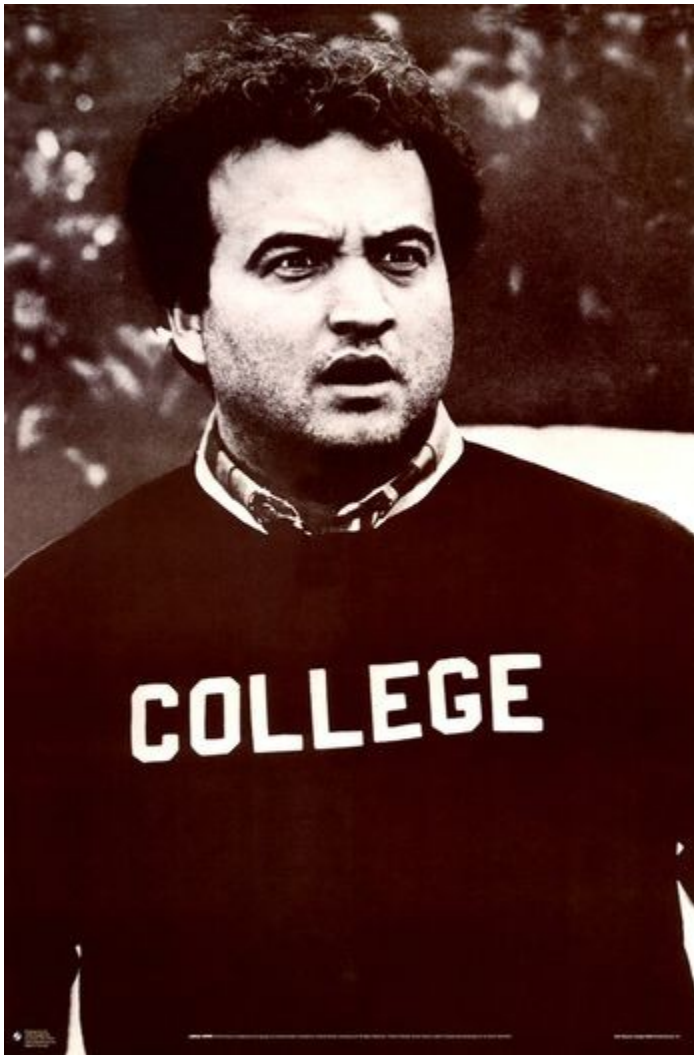
So we have come full circle. My descent into madness began with the I'm Charlotte Simmons, Girls Gone Wild, college hedonism of my of college, which led me to accepting Roissy's "science", and now Roissy has applied his bio-reductionist tools to the analysis of college directly.

So how do I feel about it? I would say that college encourages so-called alphaness more than other places. At least alpha as defined by Roissy. So that if anything alphas outnumber betas at college.

Its hard to be objective. As an omega, somewhat by choice, I feel like I have somewhat of a privileged position of neutrality. But I mean my tendency is to look at middle/high school with rose-colored glasses and to demonize college. The dynamics of high school were not quite as ugly as the world of

Roissy's. Honestly I don't know what to make of college life. I mean at the time my opinion was damn this Sodom and Gomorrah, a plague on both your houses. And alphas, betas, and girls were all classed together into one hedonistic mass. So IDK if it was really as hierarchical as alpha-girls-beta. Perhaps my initial induction that it was one hedonist mass, was more accurate.

But its not like I was just a naive innocent all through high school and then dropped into babylon for college. So perhaps its all about Pascal's Wager lost. I wagered everything in middle/highschool on my star of destiny. So certainly I was aware of the MTV lifestyle and I made a conscious rational choice to gamble everything on a different road. I mean I could have just went to State U, and said ok that was a bad bet, but now I'm just going to invest all in Gossip Girl. But years of ideaology does not just wash away. And though Freudians will always deny it, I really did believe in what I stood for. Well isn't Matt Ridley just a restatement of Freudianism, that everything is REALLY about sex? And maybe the Dream was just a powerful sublimation of base sexual impulses, but if so, what a beautiful sublimation it was. Without it the world is just ugly and disenchanted it and even victory brings little joy.



Is the world really like that? If a critic of libertarianism, said all bosses were like Scrooge in La, a free-marketer would have a theoretical defense based on Hayek, Mises, Friedman, to defend the system and show that either Scrooge doesn't really exist or that while Scrooge may do the things he claims, he is not as rewarded by it as he claims. In that sense Roissy in Dc's description of domination & submission, is almost like a radical feminist

caricature of men. All sex is rape. But if a feminist argued that all men were Roissys, a libertarian would again have a whole theoretical argument about how Roissy doesn't really exist. In other words if Roissy was just an invention of Andrea Dworkin, then a libertarian would easily shoot-down the premises. So does it make a difference if the words are coming out of the caricature's mouth?

I do wonder why men who seem to hate women as much as they do, want to be with them so much. In this the Scum Manifesto rings true:

“Pussy. Despising his highly inadequate self, overcome with intense anxiety and a deep, profound loneliness when by his empty self, desperate to attach himself to any female in dim hopes of completing himself, in the mystical belief that by touching gold he'll turn to gold, the male craves the continuous companionship of women. The company of the lowest female is preferable to his own or that of other men, who serve only to remind him of his repulsiveness. But females, unless very young or very sick, must be coerced or bribed into male company.”

So as low as women are their validation becomes the judge of a worth of a man. I'm an omega male precisely because I lack this validation. Now you claim it is not validation but domination. Even so

domination is only worth something if your opponent is worthy. Besides domination is just word-play, “negs” are not cavemen clubs.

IDK I suppose I attached my happiness to too many things I lack control of. And at times contradictory aims. So that pretty much no matter what direction the world moves in, it is proof of hell. Pretty much any motion in life, could be argued using my values as either a positive or a negative. Its come to the point where BOTH victories of social conservatism and social liberalism are seen as defeats, when using the same value-system they could just as well be argued to be victories for virtue. Is the Schopenhauerist vision that everything proves this is the worst of all possible worlds, any more valid than Pangloss?

At the end of the day, my message to the world was one of almost child-like simplicity. Man was a crooked timber. A weak clay for molding such beautiful statues. Were you not doomed to fail? And yet what good is life without that naive kumbaya love? IDK billions of people seem to live happily without it. And yet the presence of religion or religion substitutes suggest that in some sense it is recognized that Ether is the highest pleasure, even if they attempt to enjoy it in a purely hedonistic

manner. Even the bad guys try to appeal to some sort of moral ideal. They don't say I'm bad, and my enemy is good, and I fight for evil. It is perhaps I myself who come closest to being pure evil. In that I'm purely negative, evil for evil's sake. All that exists deserves to be destroyed. I suppose my lifestory parallels that of the Christian Church. Starting with Christ's simple naive child-like message of peaceful love. But at the same time being willing to use the most ruthless brutal means to realize that aim. I was never a turn the other cheek Gandhi. I was willing to out-evil evil in order to reach my aims. Until eventually I like the Catholic Church entered the final stage of Karmazov's Grand Inquisitor. With the aim of abolishing all freedom, irresponsibly thrown to that wretch man. In order to make man as child-like as Jesus it is necessary to kill Christ. The Grand Inquisitor is the only true Christian. Only one who comes to hate Christ and God, who wishes to extinguish free will, the ability to do evil, has truly absorbed Christ's message.

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The Moon is a Harsh Mistress

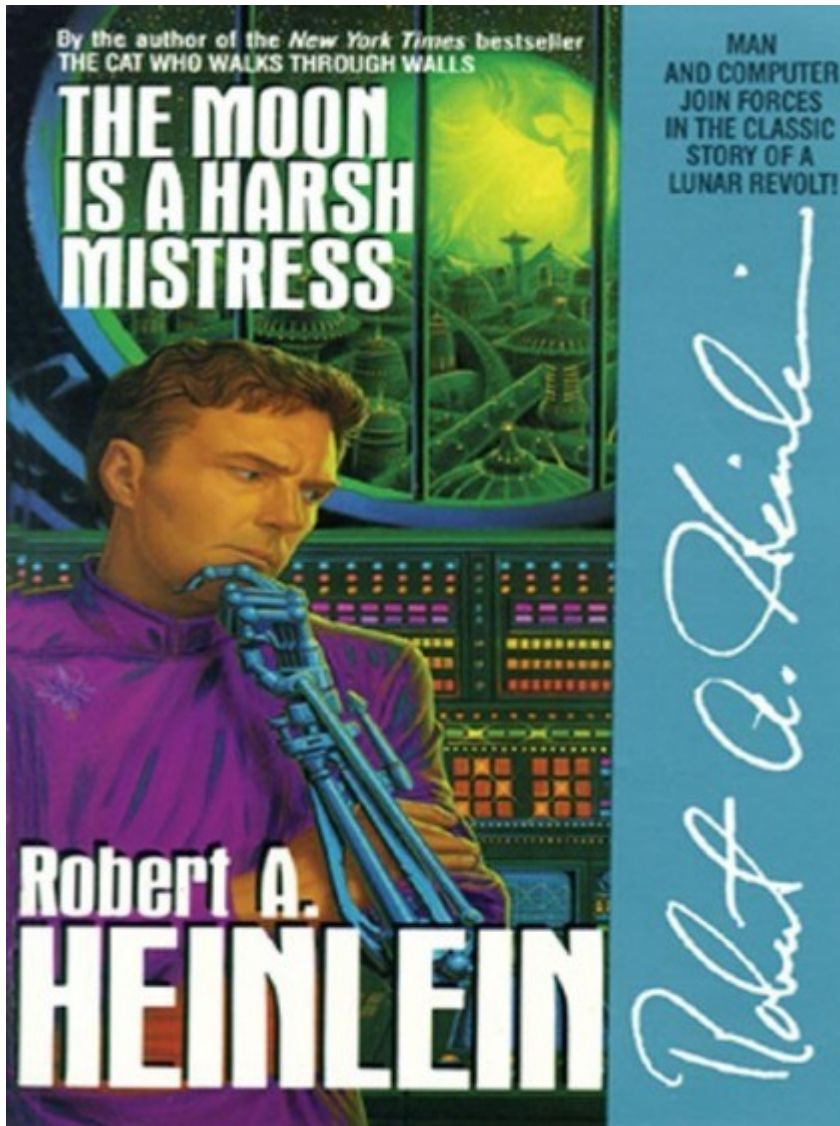
February 11, 2010 by [Mopenhauer](#)

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Ok so despite the best intellectual arguments I could deploy against myself, it seems self-destruction makes the best case.

Life is social. Even language is social. To simply reject society is to be reduced to brute animal existence. Yet at the same time to accept this particular historical society is to become something repugnant. If I could make a Faustian bargain to be born again, yes I would probably want to live the MTV good life. But that is subjective. Objectively I would simply chose not to be born again. And that “me” may look like me, have the same parents, but in a real sense he would not be me anyway. So that Faustian bargain is in essence wishing that I had

never been born and that another being who happened to look like me had been born. Either way I wish the I that actually existed had never existed.



To what extent do we live in the libertarian utopia? I mean in order to criticize the Roissyist libertine capitalism, that I live under, let us look at what ideal utopian anarcho-capitalism would be like as described by Rothbard. Basically the market entirely

unrestrained would be free to reward good and punish evil.

I mean there are some points we share in common. I distrust representative democracy, and share there same criticisms that elected representatives are not the true will of the people. Now Mises argues that consumer democracy is a form of direct democracy in which every purchase and sale is a vote. And indeed the prospect of military strategy being conducted by some consumers voting for submarines and others for tanks with their cash, is kind of like my ideal Athenian democracy. Of course 1 dollar, 1 vote, creates a sort of aristocratic direct democracy but Mises would argue the sheer numbers of consumers would sort of equalize the vote. I also agree with universal gun ownership as the best defense against both street crime and foreign invasion.

The frontiersmen independent citizen virtues, that Rothbard claims ancap would cultivate, is somewhat similar to my idealized Roman or Early American republic. Ancap claims to value the same anti-elitist trust in the common voter.

Take the case of the lazy son who inherits wealth unearned. An injustice that ancap can't handle? Well

the market punishes failure. The only way the lazy son can make his money entirely unproductive is to be a miser who just hides his money away. But even then he is doing everyone a failure by decreasing the supply of money, he increases the value for everyone. Short of this, he is forced to invest his money in the market, where his good decisions will be rewarded and his bad decisions punished. Either he uses his wealth in the most efficient manner, to satisfy the most consumer needs, or he will experience downward mobility.

But the insurance companies which socialize losses, and provide public services and control the defense and police, become a sort of substitute government. Just because you call them “private” doesn’t change anything if they perform all the nightwatchmen functions of the state. And Nozick makes a pretty convincing argument that ancap MUST evolve towards Ayn Randist Minarchism. I would argue we already live in the Randist Utopia. Yes there is big government, but it’s just a very beefed up nightwatchmen. The vast majority of “big government” is spent on the army and police. Even the safety net is so minimal in the USA, that it could be seen as an extension of the nightwatchmen preserving law and order.

Take Roissy in Dc. He could have a cousin called Scrooge in La, who is a boss. And he could brag about he is the silverback chimp alphamale, and how he loves to humiliate, degrade and debase his employees. He can require them to bark like a dog, and there's nothing illegal. And if they say no they are fired. This scrooge in La has far more power over his conquests than Roissy in Dc has over his.

How would Mises explain this away? The humiliations one suffers for working for Scrooge, is part of what is being exchanged for the pay. One can always switch to an employer who pays less but is more civil. In this sense Scrooge is hurting himself, by voluntarily forcing himself to pay above the market-rate in wages.

Sexual debauchery could be seen in time-preference. It is not that one is not immoral for not taking part in sex, one is simply investing time in a manner he believes will be more profitable. Thus consumption, is not immoral except to the one who consumes. He is the only one who is hurt since the time and money he spends is lost without future growth.

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[Arguing with myself for a way out](#)

February 11, 2010 by [Mopenhauer](#)

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I just can't find a way out. I keep arguing with myself, trying to convince myself. But at the end of the day, I oppose it. Hundreds and hundreds of pages of philosophy can't compete with 2 minutes of Millionaire Matchmaker. Words can't make black white. Your trying to square the circle.



As for your Indiana Jones “adventures”, they are just hobbies, sprinkles that make life a little more interesting. But that is not life. Your career is your affirmation of life. It means your willing to work and struggle for the privilege of surviving in this society and everything that comes with it.

The monastery is an attractive way out. I’m not really religious but I’ve studied more theology than most Priests have, and I can find religion if the heart is there.

But in the end that is not the asceticism I believe in. That is burying you virtue and talents. I believe in

Max Weber's worldly asceticism finding a calling in the world. True virtue is not miserliness hoarding but investment.

At a younger age this notion of Puritan Capitalism, may have inspired me to aspire to be the next Bill Gates. That would have been the Dream that aroused passion, intensity and zeal. But with my major and low GPA, and only a semester left of college should I return, that's a noble lie that just won't fly.

Politics is a distraction, a hobby, unless politics IS your career, your real life and virtue remains with your career calling. THAT is the difference between Indiana Jones and Dwight Schrute. And Michael Scott for that matter for the "role" he plays is boss and he is actually the boss. That is what the unity of subject and object means.

There just is no job I want to do. But I mean I'm sure you can imagine some "fun" dream job you'd enjoy doing even if there's no chance you could actually get it. IDK if it's specifically work itself being good or bad, but the fact that working means I'm willing to affirm my existence and survival.

You know full well what aMTVerican culture actually is. Clubbing, frats, Tucker Max, fast cars,

tans, cosmetics, etc.

No words can be the magical spell that makes it disappear. Ask yourself can you live with THAT?

Saying no, is basically a death sentence. It means my own doom. If I say no. But what else can I say? Is life so precious that it is to be purchased with the chains of slavery?

What else can I say? The choice is either get a job and integrate into US society as it ACTUALLY is, wordplay aside, OR starve and die.

Well I assume if you did not have to work, that would not be integration, since you could live, that is afterall what your doing now.

Is it just ego? That you can't accept that even if you DID, integrate into this society you would not be very successful by society' standards?

What a curse it was for me to be born. The rage I feel at my parents and the universe for hurling me into such a hellish existence.

You see everything TOO clearly now, without delusions it becomes impossible to live.

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Is Dwight Schrute your ideal man?

February 10, 2010 by [Mopenhauer](#)

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Isn't your ideal of the company organization man during the day, and Indiana Jones by night, essentially the life of Dwight Schrute? IF anything you would rather be Michael Scott. Scott is in someways similar to your middle and high school character. You believed yourself to be a hilarious popular comedian ladies' man. Like Michael you had no real close friends. You lacked self-awareness and to a great extent were the happier for it. What makes Michael preferable to Dwight? Besides the obvious

fact that he is the boss, the main thing is he is a less intellectual version of Dwight. Dwight with his love of Battlestar Galactica and SciFi is nerdy. While Scott is childish. But doesn't Dwight have all the interests that your adventurer would? He himself is caught up in the life of the hero. And to some extent he makes it a reality by being a voluntary deputy. And yet Dwight is who you DON'T want to be. Why?



So living in a fantasy world is not the same thing as having actual adventures. But isn't it all point of view? You wouldn't mind being Ghostbusters. It is a fine line between delusion and heroism.

Dwight is also somewhat of an authoritarian panglossian, that you aspire to be. He sees submitting to the Dunder corporate hierarchy as the epitome of human reason. Michael Scott is the march of God through history.

With self-awareness you would rather be a conscious Scott than a conscious Dwight. But if you had no self-awareness you would rather be Dwight not knowing you are perceived as Dwight, than be Michael, not knowing you're perceived as Michael.

Michael is not weird, he is stupid. So you value stupidity over weirdness.

But you DO want to spend your nights hunting for vampires, zombies, UFOs and werewolves.

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[Stranger than your sympathy](#)

February 9, 2010 by [Mopenhauer](#)

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David

Hume and Adam Smith argue for a sympathetic theory of morality. Based on moral sentiments. This has also been called the boo-hoorah theory of

morality. Isn't sympathy what plagues you? You identify with other victims as fellow humans. You can imagine yourself in such a situation which would be a great source of misery to yourself.

They accuse me of lacking empathy? Is it not that I have too much empathy?

Well keep in mind that intercommunicative empathy is not necessarily the same thing as abstract sympathy.

IS sympathy justified? If this a war of all against all, then there is no one to sympathize with. But more than that it is a war of all against you. You see divisions that do not exist. Tucker Max and Paris Hilton stand united as one solid undifferentiated mass against you. What sense does it make to say you are for Paris against Max? That is like a besieged chieftom declaring he is with the X Legion and against the LXIII Legion. There are all the armies of Rome.

Were not the old days better? When you acted as purely self-interested as any teen Randroid would but did it out of the noblest altruism? In which there was a complete identity between your personal advance and the salvation of man?

You no longer exist as a concrete person in the world.

You haven't since high school. There is no You as a character in a plot. There is only a series of intellectual discourses. There is no drama, only a stream of consciousness.

You took the drastic act of quarantining the entire world? Was it worth it? Now your only window on the world is precisely man at his most cruelest. Were people in real life, even the frats, that openly evil? Perhaps they wished to be, but if society forces them to appear better than they are, so much better for society.

Ideally we should not rely on good luck, but by totally isolating yourself from events you have made it impossible for any miracle to save you. Ideally progress is steady and constant immune to catastrophe, and with miracles as an added bonus. But that is a higher level. In your current situation, miracles out of the blue would be quite welcome, but they could only happen in the world.

Well, why did you reject the Stoic life, in which the perfection of virtue was a end in itself? It was like Isaiah's job. Your happiness became dependent on the ability of humanity to accept your message. The stoic notion was different granted. But they became merged together. Your stoic duty was to

ritualistically play the role of Prophet, indifferent to your flock. But of course such indifference is impossible to maintain.

I think we are beyond the stoic phase. I no longer would find happiness in simply being a paragon of virtue.

Why does sexual hedonism affect you personally? USA's values are money. Your values are virtue and adventure. Now isn't the fact that so many of your competitors waste so much time in sexual pursuit, which you could devote to the pursuit of money, virtue and adventure, to your great advantage? And don't all three collapse into one? Is not money, through the worldly asceticism for abstinence from consumption through investment, the definition of virtue? And is not money the great magical Holy Grail that your adventurer seeks that can transform any substance into any other substance? So has not the pursuit of wealth become the highest form of both virtue and adventure?

So true stoicism would not be Isaiah's job, but the ritualistic pursuit of wealth. But didn't I already know what. I intentionally rephrased stoicism so that it would NOT be focused on the individual's virtue alone. It became a sort of social stoicism.

The totalitarian control the boss has in the work environment, and the sexual hedonism can both be traced to the unique libertarianism of the USA. How is it that the USA is both so puritan and libertine? Is it just hypocrisy? In the modern age religion is just another sensual pleasure for US hedonists to enjoy. But I certainly do NOT regard the New England Pilgrims as hypocrites. Protestantism is naturally very individualistic and inward looking. One's relationship with God is personal. In this way individualism is a common link between libertarianism and puritanism. In the 19th century the division is not yet so clear. The classical liberal hero of Horatio Alger, is not so different from John Bunyan's Pilgrim's Progress. Thrift, frugality, ingenuity, practicality and innovation. Puritan and American values are one in the same. The tycoon magnates of the 19th century were both capitalist social darwinists, and ethical protestants. Or is there just a complete break with puritanism? That the new immigrants from Catholic Southern and Slavic Eastern Europe, defeated the WASPS in the battle over prohibition? No because America looks very different from the Catholic nations of Europe who moved towards Christian Democracy and a welfare state. Even Third World Catholics have more of a focus on community and social justice. So America is

still uniquely America, precisely because of individualism which is traceable to America's unique brand of Calvinism. Perhaps the better answer is that secularized asceticism is just tomorrow's hedonism. The idea is you abstain now from pleasure for a bigger pay-off in the future. In that sense the prosperity of the MTV generation is the "heaven" the puritans were waiting for. We work hard, we play hard. SO Americans are both more puritanical in work, and more libertine in play. The link is direct. Americans work harder BECAUSE they want to play harder.

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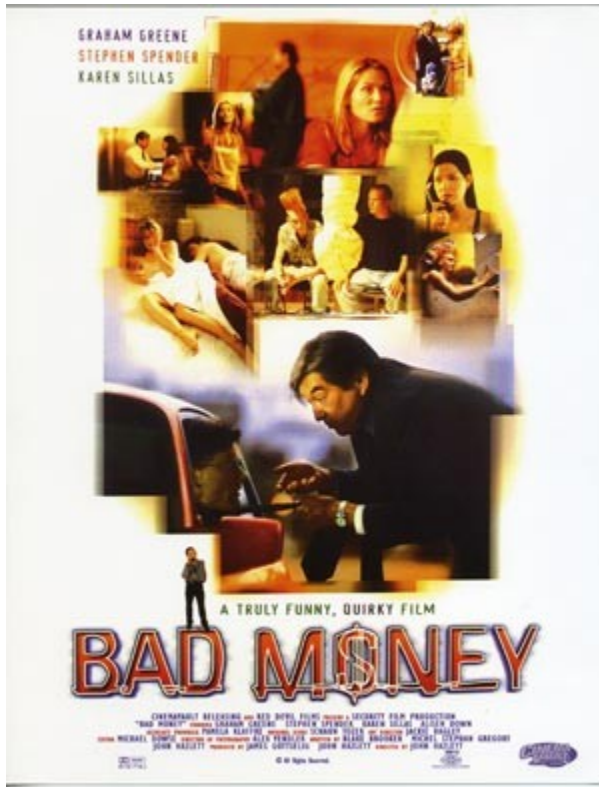
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Gresham's law: Bad money drives out good

February 9, 2010 by [Mopenhauer](#)

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Don't you feel like you've missed out on something? I was asked that the summer before college, over never having kissed a girl. No, I said without missing a beat. And I meant it. I really believed that I stood for something better. This has nothing to do with Roissyism. Alphas, betas, and their targets were all equally classed together. I didn't exactly believe in live and let live, but I didn't center my life around their wrong doings. I had a better road, and life would prove me right. Well life didn't prove me

right. I invested much more, and ended up losing much more than if I had just consumed.

But is it impossible to go back to that position? I mean what if the rest have their fun, if that is what you also want than go for it, and if not then don't. The perfect statement of a tolerant plural society. You have your morals and I'll have mine. Bad morals drive out good. I think morality operates exactly the same as money supply. If you have debased gold currency competing with pure gold currency, then all pure gold will be driven out either through hoarding or export. Does this mean that debased gold is somehow "Superior" or "Stronger" or more Darwinian fit, than pure gold? It is precisely because it is objectively bad that it triumphs. The general tendency of morals is towards the lowest common denominator. This is why I don't believe there can ever really be a plurality of morals.

But I mean lets say you had lived your Dream life. You accomplish everything you wish to, justice is done, the world is set right. If the price of that deed, was lifelong celebrity, not only would you pay the price, you would actually consider such a biography superior to that of an Aristotelean man who enjoyed some pleasures but not in excess. Your morality generally tends towards a worldly asceticism. You

don't believe in being a monk hidden away in the cloister, but you believe you can live up to the standards of monkhood while being active in the world. So in a way you WANT celibacy to be the price. You find the ideal of a totally dedicated fanatic denying himself all pleasure, superior to the reasonable well-balanced Aristotelean's moderate hedonism. So its not just a life you would be willing to live it is your ideal life.

Where does that leave me after the Fall?

You could just a set a new goal, and dedicate yourself with the same intensity.

You don't expect the entire population to be celibate and advocate voluntary human extinction. Even under ideal circumstances. In that sense the standards you set for yourself are unachievable even by a utopian populace.

You had a lot of high ideas about virtue, yet you never developed in a sophisticated manner what exactly was to be valued in them. Does it really make so much sense to be so anti-sexual as a matter of principle? I mean granted if we look at the real world of sexual relations there is much to object to. And it is easy to become cynical and jaded and dismiss any Disney notions of chaste love. And maybe romantic

love is an impossible purity. But that doesn't mean it should be condemned. I mean I guess in your younger days your position was all sex should only be for procreation, something of a national duty. Along a "Lie back and think of England" approach. Is that really superior to the loftiest of romantic love? I mean it is hard to approximate the Ideal. Even Romeo and Juliet is nothing more than a story of teen lust. But you do have an idea of what ideal romantic love would be even if it is totally unrealizable in our world. Now would sex in such a relationship be less honorable than Lie back and think of England?

So what if adventure became your life mission with the same zeal the grand ambition once held? You would not sacrifice the life of Indiana Jones in order to be Tucker Max. I mean in some sense an Indiana Jones life is also a form of hedonism. At least in and of itself, it doesn't really do any good, adventure the quest for the exotic, the occult, mystical, enchanted, paranormal. Those are the pleasures you seek. And if you can link up the pursuit of those higher pleasures with some sort of utilitarianism so much the better. But this is not sour grapes. You would genuinely prefer to be Indiana Jones over Don Juan.

Well lets be honest. Your asceticism was somewhat overplayed. Maybe its toned down now. But to some

extent you blurred the lines between morality and girls have cooties. There is no reason why virtue forbid you from having closer relations with the opposite sex, even going as far as what in high school would have been considered a “date”. At its rawest, this morality was a patronizing misogyny. You may not have been completely off the mark, but I think you took “virtue” beyond where it was justified. As the popular girl said in 8th grade, you were anti-girl. You wore that as a badge of pride because to you it proved incorruptibility. And perhaps more cynically you were playing hard to get, under the old maxim the worse you treat a girl, the more she likes you.

Well look if your just against life, and think it was a curse to be born in all conditions. Then say so. But if you think a life of adventure for a good cause, is better than never being born, then at least say precisely how “real” adventure is different than the multicultural USA alternative. I think your coming pretty close to saying existence itself under all circumstances is an evil. Well isn't that the end result of saying pleasure in and of itself is evil. Granted pleasure is often tied to sadism, but if even the higher pleasures are to be denied, what is the point of existence other than suffering? So instead of framing it pleasure/ anti-pleasure, perhaps you ought to

follow JS Mill with higher and lower pleasures.

You so beaten, that I can't be sure that you would even want to live the life of the Dream if it were offered to you.

Just as some refuse to accept failure, you ironically refuse to accept recovery out of Hubris. You stated so strongly that all was over and you were doomed, that to begin to rehabilitate would be to admit that you were majorly mistaken. Success would be a loss of face.

But the only ones who oppose your demise, are your parents. And they should not hold this much influence over you at your age. Losing face to them, shouldn't be a concern. You resent them for underrating you, and yet the course of your life since high school is perfectly in line with their undervaluation and diametrically opposed to your overinflated self-image. Think like a scientist. Which cause would lead to this effect?

You like a bubble economy, you need to crash before you can make genuine growth.

How tragic that it is you the long-term investor who ended up peaking in high school.

IDK decide strongly one way or the other and follow through. If you want to be doomed be doomed, if you want to be saved be saved. Neither is wrong. The only wrong choice is to continue waffling and doing nothing. Decide decisively one way or the other. If recovery is what you want make a full dedication to it.

Well ask yourself what possible future biography would make me want to recover. If you can't think of any, or it is beyond the realm of possibility, then let us decisively give up on any dream of recovery. If there is a reachable goal, then lets commit all out to it.

Lets use the grand ambition as a starting point. You still haven't rebuked it. First off you never considered GA a guarantee. So if you had lived the life of a mid-level military officer just stationed around the world, maybe some combat duty, and then an honorable retirement, that would have satisfied you. So what about that life is missing in civilian life? And remember that doesn't change the existence of Roissy and Tucker Max. If anything it is more hypermasculine than the general population. Your whole life you have went for "manly" activities. So is that all this is about? You want to live an ascetic virginal life, yet at the same time you want your

manhood to be beyond reproach?

Part of the problem is that with your college major, and this sunk economy, I can't really paint you a specific picture of what your life would have been like. So its all pretty vague when we speak of what your career would be. Its hard for me to make you a concrete offer.

Well look if all you want out of life is to retire to a utopia, you can work a career, and then retire to either a hippie commune or a monastery once your financially secure. Unless it is hubris that you will only retire to a utopia you have created. Does it really matter if your utopia is not worldwide?

IF security is all your after. Getting a public sector job is not beyond the realm of possibility. And you have a union, your better protected but not immune from layoffs, basic benefits, decent retirement, and you can't be fired without just cause.

The world just doesn't appeal to me. Theres no job I would really want to do. And I would just be working all day for a boss, to live in a world I don't like.

I mean if thats your position. That the world is hellish. You can not survive in it. You don't want to

exist. Then let us strongly make that your position.

But were you or were you not wrong about your grand ambition? And if not what has changed? How is a career different?

Is it just a status thing? You want to be a leader? I mean you can make it your ambition to be a leader in any organization. Is it the glory of war? But be warned that the average soldier is more police guard than warrior in modern warfare.

Why is there no enchantment or charm with life?

You have lost the Hegelian struggle for recognition. And now your fate is to be the slave. Is that not what you reject?

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Boredom: the desire for desires – Leo Tolstoy, Anna Karenina

February 9, 2010 by [Mopenhauer](#)

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Boredom: the desire for desires – Leo Tolstoy, Anna Karenina

Is this all just boredom? You have freed yourself from all desires. That's a good thing right? Except if there is no pleasure you seek, then the best you can hope for is a 0 state of neither pleasure nor pain. Which is no better or worse than nonexistence. Anything else would just be more pain than pleasure, and worse than nonexistence.



I mean for a while this was all sublated by ambition. This was all necessary sacrifice for a worthy goal. Out of ambition I acted very much like a teenage Ayn Rand sycophant would, calculating advantage, and making a point of never sacrificing self-interest when I was in direct competition. Of course this was all done out of the noblest motives, in the belief that I was best qualified to use power in a utilitarian way. In this way anything that stood in the way of my interest, stood in the way of the salvation of humanity.

We all champion the heroism of men like Cortez when they burn their ships so there is no place to

retreat to, and only victory can save them. But if you are defeated the burning of bridges comes to be the greatest of blunders. Had I been successful the same facts could be rewritten under different paradigms. My childhood and teen years, would be the story of a determined hero with his eyes fixed on the prize. With complete faith in his star.

SO now I'm stuck with a profound sense of ennui. I just don't care. The world goes on its stupid way destroying itself. And I've just lost touch with humanity. I don't believe in individualism, so I don't think there is anything I can do to make things better. So it goes beyond the evils of the world. IT is the mediocrity of the world. The shallow caprice.

Life is a tragedy for those who feel and a comedy for those who think.

Is that true? I mean on the one hand it is philosophy that has led me to such misery. But on the other hand, intelligence as the ability to be a rational calculator, need not lead anyone to misery. It is only when one feels, that life becomes misery.

I don't think that it is being over-educated that has ruined me. In my adolescence I had a narrow but deep education of very specific military subjects. But that broadened into wider political thought. By the

time I self-taught myself a broad philosophical education in college, it was too late to make any real difference in my interactions with the world. A general philosophical education at a young age would have helped me put the world in perspective. And be more stoic and determinist about the evils of the world. To see myself more as an actor rather than writer of history.

Well what about Rodney Stark's rational choice theory of religion? That even the craziest New Agey religions that people believe are actually logical calculations about the benefits such religion conveys. In that sense Destiny was my religion. I derived far more pleasure from it then I would have from Gossip Girl. It is true that the promise lay in the future, but I borrowed on that future promissory note. Schopenhauer says that all the pleasure we gain from expectation is deducted when the actual pleasure arrives. But since the Future never came, it turned out I was living off pleasure that didn't exist. Does that mean that the happiness I experience in youth was not actual happiness?

So is it about evil or ennui? Well there is nothing less boring than the noble crusade against evil. So if there are so many dragons to slay, why is the world so horrible? Perhaps there is no hope for total victory.

But you are not so base, that you can't score individual triumphs?

Well what if you worked a "normal" 9-5 job, but from Hegel's philosophy of right, you were able to see even burger-flipping as a noble realization of human history and rationality. And then after work you had your Indiana Jones adventures with all the pluralist sects that populate diversity USA. Ok lets not romanticize it. I mean these would just be discussion groups in people's houses. But you know full well that your not capable of swinging from vines, and escaping death-traps. I mean you have the ability to work out to the point where you may look good, and have a brute kind of strength, but you will never have the fineness of useful strength or athleticism. In that sense you are better suited to be an Indiana Jones of American diversity.

Unless of course adventure was never really what you wanted? You just wanted stability and a hierarchy to climb? Pretty much any workplace offers that. I mean you like both flat and vertical hierarchies. A flat hierarchy is democratic, while a vertical one is a ladder to climb. Does adventure have to be geographical? I mean if you want to meet Satanists, vampires, cults, mystics, wizards, ghost hunters, paranormal, through the internet you can

meet them right here in USA.

So is that so different from your “grand ambition”? You find a hierarchy that you try to climb, and you also have adventures.

As for utopia, that will be one of your scenes. Isn't the struggle for utopia, utopia itself? And while it maybe difficult to join a hippie commune right now, if that becomes a longterm goal, then you probably can do it eventually. And so you can live out your days after a lifetime of adventure, in the society you would have won had it all worked out.

How much did you ever believe in utopia? Earlier it served as a distant goal, to justify your life of adventure. And after the fall it served as a ritualistic duty without any hope of victory.

Well is that a life you could live? Work during the day, Indiana Jones at night? I mean yeah its not as exciting as temples of doom, but you tried that road and know its not for you. You may not be able to duel a Voodoo priest, but you can learn from him the intellectual consciousness behind his thought.

Utopia means stability and harmony. Yes it is true the job market is chaotic now. But if you ever did get a public sector job, you would enjoy the relative

stability of utopia. You always turned down the prospect of being a public teacher. So its not stability your after. Utopia is your Kantian Kingdom of Ends. It is the divine goal, that is supposed to motivate all your actions. Its nothing you should lament, that you don't live in it.

And what of Tucker Max? Well if this is all an elaborate mask for your Nietzsche herd resentment , then this is purely an instrumental problem. You need to learn the skills to achieve the particular goal of being Tucker Max. And if its white-knighting genuinely, then be content that women lead more fulfilling lives now than they ever have in history. A women is far better off in the Roissyverse than she was in your beloved Athens. IF women issues are the primary bane of your existence, then Athens horrific treatment of them should far outweigh their beautiful democracy. Rome itself was founded in a Tucker Max manner, they invited over the neighboring town, and then raped all the Sabine women. Don't get me started on Genghis Khan.

So if thats what your really concerned with, than you'd have to admit that all your beloved civic republic were even worse.

And you were so afraid of being a beta male, who

bought pretty flowers, long before you had heard of the term beta or PUA. So if girls really have it so horrible, then why don't you become a beta, and try to make it a little better for them? Is it so horrible to be taken advantage of, by a girl, if you know she faces a pack of wolves at every corner who wish to hurt, humiliate, degrade, debase her out of sheer sadism? Isn't being a beta nice-guy the LEAST you can do?

Even from a hedonist point of view, if sexual success is what you wanted and you always claimed it wasn't, but if it was, then you would have done a lot better playing the nice guy beta, than you did playing the omega jerk. I mean your justification is that beautiful girls, get treated too nice by the world, just because of their looks, and your being egalitarian by being rude to them. But if they really do live in a tragic world besieged by Roissys and Tucker Maxes, then their beauty is a curse that gives alphas a right to hurt them. In which case you must come to the opposite conclusion, that you should be especially nice to them.

I mean can't you just say outright "yes, I know that you are biologically programmed by your cavegirl greatgranny who got hit with a club and made a rapelave, to submit to the alpha with the biggest

club, but I don't care about that. I'm who I'm, and I'm not going to change my moral values for you. Either accept me as a nice guy or get out. I'm not going to be a man I hate, just to please you. You're not worth that price to me, I don't value you that highly. I insist on being a white knight or I'll be damned!"

If any of those so-called recovering AFCs had every been "nice guys" and not Tucker Maxes in slow-motion that's what they would have said.

How can you be so certain that nice guys finish last? Just because everyone says so. The nice guys who COMPLAIN are NOT nice-guys they just pursue a conservative strategy.

They are a testament to the glory of Mises' sexual free-market, because men much more immoral than you are forced to behave far kinder than you. I mean you consider yourself a nice guy deep down inside. But you have consciously made sure that you NEVER do anything nice for a girl, and you never have because you don't face the pressure of the sexual free market. The sexual market forces those so-called white knights to behave more morally than they actually are. And that is what all their complaining and resentment is about.

I have seen no empirical evidence from middle, high

school or college, that nice guys finish last. I've heard a lot of complaints online, and it is what pop culture pushes but I haven't seen it with my own eyes. It may or may not have existed in frat college. But that was NOT what you were looking for. You condemned hedonism not Roissyism. Yes the jerks were doing well, but afaik the nice guys were as well. Anyway there are very few men in the world who would meet my standard for nice guy white knight. So maybe the problem is not that girls go for jerks, but that there are only jerks. Take your pick aggressive or conservative jerks. Conservative jerks AKA beta nice guys, would LIKE to live the Tucker Max life, long before Roissy "open their eyes", the sexual free-market disciplines them.

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Indiana Jones: Neither Roissyism nor asceticism?

February 8, 2010 by [Mopenhauer](#)

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There is a third possibility between PUA and doom. I mean what was your original goal? As a young boy you admired adventurers and superheroes. In adolescence you sublated the desire to be Batman, by saying that the military was basically the greatest adventure of all. You used analogy. But if you want to be Batman be Batman. You don't have to travel around the world to be Indiana Jones. I mean if adventure, the exotic, the esoteric is what you seek, there is plenty right here in the USA. I mean yes pluralism operated under Gresham's law and bad money drives out good, bad morals drive out all others. But I mean the empirical fact is a diverse culture exists in the USA. On the one hand in absolute terms maybe less so than in the 60s and 70s but on the other hand there a plenty of scenes that may have had more numbers back then, that you never would have heard of without the internet. SO give the web some credit. Even if there are less alternature subcultures now, they are easier for you to

actually meet, which is what matters.

Just look at all the scenes out there. What genre of adventure do you want to have? Sci fi, druids, oriental, Arabian, mystery, gothic, occult, medieval, etc etc. You can find them all. All the religions from your favorite periods of history still exist. Political ideologies of all stripes. I mean granted the push in US culture has been towards uniformity, but the internet makes even small numbers easy to find.

Is it monsters you wished to battle? You have magick, wicca, satanism, vampires, Scientology, new age, comedy, transhumanism, hedonist clubs, Amazons, emo, metalheads, crowley, lavey, lovecraft, occult, goths. Those are real Indiana Jones adventures, much more real than being a security guard in Iraq. Neither can PUA be considered a life of adventure, though that could be one of the many scenes you visit.



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It is not too late for Meiji Recovery

February 8, 2010 by [Mopenhauer](#)

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You may or may not want to recover. But the idea that even if recovery were the right choice, it is too late to make it hangs too heavily over you. Look at the example of Meiji Japan that had wasted 300 years. And became every bit a European power within 30 years. Look at the wasted time of Germany torn apart, wrecked and conquered repeatedly from the 30 years war to Napoleon. Russia an asiatic former Mongol colony, revitalized by Peter the Great into the heart of Europe, and in 1815 into Paris itself.

Rodney Stark points out that the miraculous growth of the early Christian church was only 40% a year. Thats a lot but its not stunning. Its slow steady evolutionary growth. Every 10 members bring in 4 new people. And yet that growth led to a tiny Hebrew

sect conquering the world. Or economic growth is far smaller than 40%, but even single digit growth year after year makes a big difference. There is also economic convergence or the catch-up effect. It is actually easier for a backward power to catch-up than it was for the leading power to do it the 1st time. It is the law of diminishing returns. You like the third world, assuming you can maintain stability, your actually the best place to invest capital. Capital invested in you would have a far more dramatic impact than invested in a developed power. You know all this, these were your slogans working out.

Well then how come I never caught up in bodybuilding?

Because you thought mechanization could solve everything alone. When in reality you might have been better-off making social progress first, which in turn would have fueled working out.

You have 6 months till you get thrown out. You can work out that entire 6 months. I know you went to the gym that one day and just couldn't handle it. But you were stupid. You thought sheer rage would let you work out for 6 hours straight after 2 years of atrophy. Obviously a slow stead build-up was needed. You first few work-outs could have been just 40 minutes,

3 sets of 10, going easy. And it was stupid to not have a plan. It is precisely when you are at your weakest that you need to be the most organized. Well you yourself said your goal was not recovery but simply to let out rage.

If you were going to recover, you should use maybe 1 month to work out, clean yourself up to look presentable. Once you look barely decent you could start sarging immediately. Who cares about the lost years? I mean yes if you were a more Id person, you could have started sarging back in middle school, and you read the DJ bible back in 2004. Big deal. Lets not mince words. You were aware of that opportunity. You decided to invest in something else. Had that investment panned out, it would have been a pay-off far greater than anything a PUA could dream of. Thats why you took the gamble. The pay-off was infinitely greater. Well you gambled and lost. But your not dead. You can invest what you have left in something safer.

I mean we can't Pangloss everything. You suffered genuine losses, and not all time wasted was a learning experiance some of it was just unnecessary damage. Concede that. But just because you lost time doesn't mean recovery is impossible.

2 months of moderate working out, should have you looking presentable. You start sarging. PUA is a WIN-WIN for you. If it work out, you get the benefits of it. If you play the jerk role, and it turns out PUA fails, then hallelujah we don't live in Roissyverse. So if sadism alone isn't what makes Tucker Max work. Well if its just attractiveness thats fair. And if it is that girls go for successful men, you can argue that our society shouldn't consider X an success, or that it is immoral to do Y to get X. But those are separate issues. Either cruelty works, and so you and Roissy will be equal and you can let go of your Nietzsche resentment, or there are other factors involved which may not make this an ideal world, but at least it isn't a hell where no bad deed goes unrewarded. And your not selling out your values by being a PUA since your primary value is anti-individualism, and so you'll be conforming to what society says your duty should be.

And of course you can have some of your Indiana Jones adventures. Hob-nob with wiccans, satanists, amazons, gurus, mystics, emos, punks, goths, metalheads, vampires, snake cults, robotos etc. Isn't that the good thing about pluralism that you can have your anthropological explorations?

2 months of build-up, 4 months of adventurous

hedonism James Bond. And then back to school. Join a frat. And a semester or two and you graduate. And you go to a temp agency. A hell for anyone who wants stability and a family, but perfect for a cowboy who wants to constantly re-invent himself.

Who cares that PUA isn't a secret? The point of Roissyism isn't secret trick-lines its that cruelty is sexy. Now either that is true or it is not. As an experimental PUA either one of those answers directly benefits you. And if all the girls have already heard of all the PUA lines, and they shoot you down no matter how much of a caveman jerk you are, so much the better to learning this world isn't hell. So who cares about the lost time? If it means PUA doesn't work anymore, so much the better the dark age is falling, and there is a light at the end of the tunnel.

You pursued PUA earlier for the wrong reasons, which led to the wrong tactics and the wrong result. You thought that you could still be You, but that PUA skills were useful for using charisma for just ends. That was the wrong reason. The right reason would have been as a scientist seeking to falsify Roissy. IS sadism alone, enough to attract girls? If you failed, whatever the outside factors, it would prove that sadism ALONE does not work. IF you had

went out and learned that lesson, you'd be living in a much less hellish world.

So go out try PUA, and don't play the confident funny nice guy, play the out-right caveman jerk. The crueller you are, the more scientific the experimental variables.

Or don't, but lets not use the wasted years as an excuse. I mean high school wasn't a waste. You were NOT miserable at the time. You achieved some things, failed at others. College was basically a waste. But high school turned out to be a bad investment and it was really hard for you to adjust to that shock. SO yeah 4 years was wasted. But remember the law of diminishing returns. The MAJORITY of the gains of those 4 years, would have been made in the 1st year, the next 3 years would have been you working harder and harder for smaller and smaller gains. And you can make MORE progress in your 1st year now then you would have during the 1st year of college, because of the catch-up effect.

Again you may decide one way or the other on whether you WANT to recover, but the fact that you wasted so much time and its too late for you, should NOT be used as an argument against recovery.

And remember recovery does not have to be

revolutionary. It could just be slow steady growth year after year, that really adds up fast. A growth rate of 2.5% per week will lead to a doubling of GDP within 28 weeks. So is there anything that you can increase by 2.5% every week? A 5% growth rate would halve the time 14 weeks. So if you can increase by 5% a month, you can double it in 14 months. So a 5% increase a month in anything, would double it within a year and 2 months. Thats the magic of growth, small percentages, steadily continuously, can achieve geometric numbers.

Isn't this a little too panglossian though? I mean your an historicist, you know that qualities have to evolve over time. So these aren't qualities you can just chose to have, it takes a lifetime of evolution. And also with my worthless major and self-destructed GPA, in this economy, I face a pretty rough job market. Do I live a life, thats it worth working a job I hate to preserve?

Well lets continue this discussion later. But lets at least establish that if you did decide to recover you could

1. Either reap the benefits of or falsify Roissyism
2. Experience Indiana Jones adventures right here in the diversity of pluralism USA
3. Get your degree and enter the labor market

I mean why not just go out and disprove Roissyism? You don't even need to work on your looks or fashion, since the thesis you want to disprove is that sadism independent of attractiveness or wealth, is in and of itself attractive.

If it turns out it isn't true, we can still continue this discussion but at least filter out that aspect, which has come to dominate it.

You can't possibly lose either you personally enjoy the benefits of or you refute Roissyism. Either would put you in a far better position than the hell you are in now. And you certainly have the time on our hands to become a full-time PUA.

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[What would you do in utopia?](#)

February 8, 2010 by [Mopenhauer](#)

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Ok so we I stopped beating around the bush and categorizing my misery in vague philosophical terms. To be very precise I refuse to submit to a boss because we live in a society that makes possible Roissy in Dc and Tucker Max.

Does that make sense, isn't that cutting off your nose to spite your face?

Doesn't it come down to the fact that you have no goals in life? I mean if your goal was to be a billionaire, you wouldn't say I don't want to anymore because this society is too sexual. Your goal is to change society, and you feel like that goal is impossible. But no hero of the past wanted change for the sake of change. Many of them would have led conventional lives if some injustice has not stood in front of them personally. Even those who had an altruistic drive to serve humanity only destroyed those boulders that stood in the way of their service. You had the goal of change, before you even had specific reasons why you needed those changes. Are

you more interested in being the hero that changes everything than you are in utopia itself? Lets say some hero had beat you to the punch. Would you spend all day cursing him and trying to ruin utopia? Assuming not, what would you do in utopia? So its not some scifi technotopia, the level of technology is still the same there are no robot slaves. So people still have to work, and they have the same kind of jobs people have today. So its a great harmonious society, but you still have to do something with your life. What do you do? Lets say you lived the same life here as you did in utopia. You graduated high school but then you had an accident in college and blacked out for a few years. And here you are now ready to go back to college, finish up and start your life. I ask once again, what kind of life would you lead in utopia? There are no dragons to slay.

Well if your going to say your just sooo happy to be living in utopia and your take any job, then why don't you name it? Whats your 1st pick? You can do anything you want EXCEPT those lives devoted to social change which has become redundant. Utopia is not so different from our world is it? True our world is no perfection. BUT precisely because it is so evil and corrupt, there is no hope for social change, and you are forced to dedicate yourself to any career

EXCEPT activism.

So whats its gonna be cowboy? And remember that utopia doesn't make you a supergenius either. You have the same skills and IQ. So what you can't do here, you can't do in utopia. Yes I know you'll take any job. But you have to put down your 1st pick, whats it gonna be?

Alright if you can't answer, lets put that aside for a while. Assuming that your just working because your grateful to be a utopian citizen, and you want to contribute to society, what is your wider goal in life? You have some generic job, but whats the rest of you autobiography? Would you still want to be ascetic in a utopia? Well you don't want all utopians do be ascetic, no sex, no future utopians. And its immoral for you to be an individual. So simply to be moral, a wife and kids HAS TO be part of your utopian life. Now you want to be a good citizen of utopia right? And they don't need you to be a warrior saint. Those heroic ages are over. So YOUR GOAL in utopia is precisely the goal you reject in 2010 USA, to get a job, support a family. The only reason your ascetic is because you don't want to be corrupted or distracted in your fight against this society right? But your perfect utopian citizen does not cease working and reproducing. Doesn't that mean that your goal is to

have a wife and kids, but you can't do it due to some unique condition in 2010 USA? What is that condition? And why specifically does it prevent you from doing what you would be doing in utopia?

Well that's making it a bit too individualistic. What if what I like about utopia, is precisely that I'm living in utopia. And thus I'm happy to live a life there, I would not be satisfied living in 2010 USA. While the goal maybe technically the same they take place in vastly different environments. EVERY historical age makes it possible to have a family. So just because one of my goals in utopia might be to support a family, that doesn't PROVE that it's achievable in 2010 USA or at least no more so than in feudalism or slavery. The fact that a serf might live a "normal" life if he were freed is not proof that he should just live a normal life as a serf. So yes you made your point that it would be immoral for utopians to stop having kids and let utopia die out. Thus one of my goals as a utopian would be to have a family. But that no more makes having a family the just goal of 2010 USA than it is of the slave or the serf.

But then again, the thing that prevents the slave or the serf from reaching his OTHER goals, is not the culture of the society but his lord and master. In other words the serf isn't just depressed by the values of

feudal society he is prevented from fulfilling other goals.

Now your lord and master is the boss. So I guess that brings us back to my old point, that it shouldn't be Tucker Max that your focused on but having a boss. And maybe having a boss is so horrible that you'd rather not exist. But that should stand on its own merits and not be argued BECAUSE of Tucker Max.

So is your goal in life, just to not to have to answer to a boss?

Well then lets disconnect it from sexuality. I mean Ancient Athens had a beautiful direct democracy, nearly all the citizens were financially independent and did not have a boss or even have to work thanks to slaves. But plenty of prostitutes and rape slaves, and the wives are locked away in home-prisons, while the men go out and live lives of debauchery that would put Tucker Max to shame. And this is your virtuous civic republic.

Now taking slavery aside for a moment, you can imagine a society in which male citizens are perfectly free and don't have to work for any bosses, and yet you still have plenty of Maxes and Roissys running around. Even if you think it is practically unlikely, there is no LOGICAL reason why you couldn't have

Tuckers without bosses. Unless you think that PUAs are ONLY successful due to money. But anyway for the sake of this thought experiment, would you be happy and content in this society? No bosses, but you still have hypersexuality and Tucker Maxes. You want to live in it? Well I mean assuming this was purely social and cultural, and the women didn't have any bosses either, and so this was purely voluntary and consensual, then yes I could live with it. That would be proof that Roissy was right, because it would mean no matter how much you changed social institutions girls would still go for cavemen. Without bosses, all relationships truly are voluntary, and so the libertarian paradigm of consenting adults who harm no one, truly exists. So yes I could live in a society like that.

Ok so now we're getting somewhere. That means your not angry at Tucker Max per se, your more angry at his dad for being a boss. And that creates the conditions that allow little Tucker to live his life of debauchery. Same with Roissy more important than him being a caveman is him being in fiance. So hypsersexuality is just a nasty byproduct. But it is all about bosses. Then again just because its caused by bosses, doesn't mean I can't oppose it in and of itself, and even be more angry at it then I'm at having to

have a boss. The effect doesn't always have to be a lesser evil than the cause. So the proof that bosses cause Tucker Max, isn't proof that only bosses are the problem. OR even that hypothetically if you could have bosses in a morally uptight world, that I would not accept having a boss.

But then again if that's the case, then how come you would want to live in a bossless utopia, that still had Tucker Maxes and Roissys in it? Let's say there's no King Boss and everything in the workplace is voted on. And Tucker Max happens to work with you and everything he wants always wins 51% of the vote. Are you a happy utopian? Democracy is more important to you than law. So while it's true the boss does not need to use persuasion he is still limited by law, and in public-sector even more so. The only law in a democratic workplace is 51%. There is nothing inherent in democracy that says that 51% MUST be with you and against Tucker Max. If anything it's those PUA qualities that are so stirring to the crowd. The seduction of the crowd is often compared to the seduction of women. So instead of complaining about girls going for jerks, in a democracy you might be complaining about mobs going for demagogues.

All I'm saying from that thought-experiment is the market relationship between you and the boss and

between tucker max and his conquests, maybe related in important ways, but are also two separate relationships. Even if they are interconnected, they are separate enough that you should be able to say which is more important to you. And you seem to concede that indeed the boss one is.

And yet you insist on blurring the lines. Since you admit that it's not personal, the boss could as an individual be a decent guy who treats you right. And you've even said you'd be willing to work under Puritan capitalism where investment is virtue and consumption is vice.

So if the boss issue is more important, and you do say that you would be willing to work for a boss, independent of sexuality, why can't you work for a boss?

I mean if your goal was to be Bill Gates, you wouldn't give up on it because being Bill in the age of tucker max is so horrible.

So maybe your problem is that you have no goal other than working for a boss in order to survive in the epoch of tucker max. I mean with an explicit goal like that, yeah you would want to drop out of society. Can't you have a mediocre goal? Not as grand as Bonaparte, but not as horrific as being a boss' slave-

prostitute?

IDK the American dream just never appealed to me. I mean my parents basically lived it. They're both blue collar, and they created a decent middle class life, 2 cars, nice neighborhood, and a secure retirement.

Thats just not something that motivates me. Now you could just say I'm spoiled. But still thats admitting you only have the whip of taking away what I already have, you don't have the carrot of promising me anything better. Something I truly want. And if you have to convince me to want it. Then I probably don't ever want it.

Well aren't you being a little too fierce? I mean of course people can be convinced to want things, thats what the whole advertising industry is. So its not so certain just cuz you don't want something now, you couldn't be persuaded that you did want it.

The thing is, if I did set a high goal, that there was a good probability I would never reach, then you would have to satisfy me that the road there would be worth it in and of itself. For example when I had my grand Patton ambition, I was still satisfied that if I never rose through the ranks, I would still want a military life of adventure. Now that case just hasn't been made for any civilian career. I mean I tried to argue

to myself that being a lawyer was the same thing as being a hardboiled detective, but I just wasn't convinced.



IDK, part of it is this horrible economy. I mean the whole point of libertarian American style capitalism is that yeah, you get less benefits on the job, but there is a lot less unemployment compared to the welfare states. But now I gotta take it from both fists. So in reality, especially with my major and lack of skills, its not that I get to chose my job, I basically have to grab whatever I can get. So it really is working for

the sake of surviving in Tucker Max's world.

But since when did you become so conservative in your desire for security? In some ways American instability is more in line with your self-image as a jack of all trades adventurer constantly re-inventing himself. The fact that you have no desire for a family and are so unattached to survival, should make you attune with the chaos of American employment.

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Hedonism and Virtue as Investments

February 8, 2010 by [Mopenhauer](#)

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9th grade was kind of a lowpoint for me. On the one hand for the first time since 5th grade, I was good at math again, and I saw this as an academic rebirth that would lead to West Point. On the other hand my social life petered out at rock bottom. Ever since 7th grade, when I had bitterly realized my “friends” were not real friends, I had moved towards greater seriousness and even isolationism. Although acting out for attention was a temptation too strong to avoid. But by 9th grade it left me isolated to a degree I had not been since elementary school. Of course this all with hindsight, I didn’t perceive it so sharply at the time.

But one justification I came up with, was that I was investing my time in academics and fitness, while everyone else squandered it with “fun”. So virtue could be stated in amoral marginalist terms. Giving up fun was the opportunity cost of investing in the future. The tragedy is, now is the future, and the gap between me and my betters is far wider.

I even calculated that I had a 4:1 advantage in time to invest in study. Although most of that time went to waste. I could have taken the same attitude in college. When there is even more wasted time, and where

intensive study is even more needed. My major didn't exactly conduce to believing I would be outearning them in the future, but I could have more strongly set my sights on law school. By the middle of college I had acquired a real love of learning in all subjects. I was finally the renaissance man polymath, I had dreamed of. But by then it was entirely useless.

But the point is that virtue could be seen as an investment of time in the future, while hedonism could be seen as consumption. Rothbard argues that protestant economics leading up to Adam Smith himself, had a Calvinist hatred of pleasure and glorification of work leading to the labor theory of value. While Catholics had a moderate hedonism deriving from Aristotle celebrating the good things in life leading to subjectivist theory.

So if morality is just investment, can I really say the world is evil because an investment failed? I had 3 options, I could have consumed my time in hedonism, I could have invested it safely in the American dream, or I could have gambled it all in the risky investment of Bonapartism. Granted the "safe" option of the American dream turned out to be not so safe afterall, but I wouldn't be in dire straits, and I'd still be better-off relative to those who had squandered. The Bonapartist investment didn't have

to be wasted. I could have simply reinvested in the “safe” American dream. But I was too furious and instead retreated into a fanatical zealous Puritanism.

White knighting may have played a part in my old puritanism, but it wasn't the dominant strain. I condemned hedonism because it was hedonism, and debates over victimization played only a secondary role. In my puritan period I sound almost like conservative Roissy about how we are the new Roman empire in decline, we are soft, and a collapse is coming. Basically that's Roissyism minus the individualist impulse to enjoy things while they last. Having had a small taste of the hard military life, is the softness of modern life really something to complain about?

In that sense Roissy in DC and Tucker Max are conservative satirists. They want to show how feminism has made it possible for evil men like them can enjoy more pleasure than ever and yet instead of celebrating their own enjoyments, they intentionally exaggerate their evil and are just as willing to call this age evil and decadent as I am. The fact that I'm seemingly making common cause with them here should be suspect. If the current age really is just an alpha male-feminist alliance against beta males, why is Roissy so altruistic? Game is supposedly both a

movement against feminism, and yet only possible because of feminism. Well if men and women both want sex, then this is basically just liberal free love and the Roissys of the world can write whatever they want in their field-reports, but it was just a mutual exchange. If women don't want sex and only use it for some gain, as Roissy charges, then once all the men have "wised up", women will just stop having sex since they don't need men economically any more.



Why do I care so much? I mean if cruelty is ALL that matters, then I could just go out there and even if I don't want sex just do it as an experiment see if mean jerkiness is all it takes. And if it is. Even if I don't

like sex, if sex is the only judgment of value in this age, then the more sex I have the more highly I and what I stand for are valued. Now if it turns out that cruelty alone doesn't get you sex, then you don't have to be so miserable. I mean people might resent that attractive females only go for attractive men but theres nothing evil about that, seems perfectly fair. If money is all that matters, well you might have something to complain about, but thats more a question of economics. The only thing that should disturb you is if evil in and of itself works. And thats always open to experiment. You can go out there and test that thesis. Just be evil and see what happens. If you fail, it means that while evil maybe a factor, it alone is not determining. And you don't have to be as miserable living in a world where evil is rewarded.

There must be some truth to the Roissy worldview or else his blog would just be unbelievable. Most of the men there just WANT to believe it is true for the opposite reason I do. They feel burned for being a "nice guy". But by definition not a single guy there was ever "nice", since the fact that they are so bitter for being nice, is proof that their definition of nice just means pursuing a conservative as opposed to aggressive strategy.

Roissyism is certainly NOT the lesson I got from

middle or high school. I DID find it compatible with my college experience. But I only started reading Roissy AFTER I had left that college. My complaint at that college was not mainly that jerks got girls, but that everyone male and female was hedonistic. What about the poll that the number one quality both males and females want is kindness? Roissy says that's not what they really want. But don't YOU have the responsibility to go out there and see if this is really true? Your response was the world is evil, I quit.

If you're going to destroy your life fine. But at least destroy your life from what YOU have seen personally.

What exactly is your line? Are you saying: I'm not a nice guy, but I value good over evil, because girls go for jerks, that proves that we live in a world where evil triumphs, therefore I can not live in this world? IF it is that, then even if that turns out to be correct, you have no right to have made such catastrophic decisions based on that without empirically verifying it. You did NOT see this en masse in middle, high school or your current college. You only saw this at your last college, and you can't even be sure you saw it there since you weren't really looking. You definitely did NOT pity the girls of your last college as victims. So if you can't even bother to verify if

Roissyism is actually true in the real world, how can you claim that you collapsed because of it? IF domination is not the primary aspect, then why pretend it is? IF it just hypersexualization, then MTV is the main enemy. In this we can return to your old Puritan paradigm in which Paris Hilton is as much the enemy as Tucker Max is.

If Roissyism is the only reason your miserable, then you had a duty to yourself to attempt PUA, not to pick up chicks, but to see firsthand if the world was as bad as claimed. IF it turns out looks are all that matters, thats only fair. And if it turns out that money is all that matters, then the boss relationship should become the ONLY one you give a damn about and sexuality should become a mere appendage of that.

We've been vague in the past. But why not say specifically what in the world, which you can verify from experiance, is so evil? Simple induction my dear Watson. You may not know how to be a good PUA, but you certainly know how to act like a jerk. If it turns out that its not jerkiness alone that the world rewards, then you don't have to be so miserable. Unless Roissyism isn't the issue, but then at least we will stop focusing in a red herring.

Well if it is sexual hedonism independent of cruelty,

that upsets you, then we should go into more depth about what specifically it is about the lower pleasures you object to assuming no one is being harmed even under a wide definition of harm.

Well a big part of PUA is its shortterm. If your so concerned about women being dominated, you should console yourself that its shorter now than ever. A girl gets “tricked” into a one-night stand and then its over. She might feel bad psychologically but theres no logical reason for her to feel used thats just an evolutionary atavism from a time in which getting used would result in a costly pregnancy. Even if the one-night stand is a form of domination, it is an incredibly short one compared to the domination of the past. And a relatively mild one too. SO even if it is domination it is both low in intensity and short in duration. Maybe sexual objectification and commodification is a horror. But would you deny that women lead far more fufilling lives inspite of that than they did in Victorian times when they were not? Lets say sexualization is an absolute negative for women, is it not worth the price of having your whole life be housekeeping? Roissy himself is constantly listing all the reasons women have it too good. Isn’t the annoyances of Roissy and Tucker Max a small price for women to pay? So if theres no need to white

knight for the little miss ayn rands, then your just white knighting for the nice guys. But if all they are doing is trying to trick girls into sex, then they are just slow-motion versions of Tucker Max.

IF hypersexualization is such a crime, who are the victims? Not Tucker Max. Not the pseudo-nice guys. And if girls are the victims they pay that price in order to live the best female lives that have been available for the last 6000 years. SO if it is not about evil, and just aesthetics. Then your just saying it isn't artistically pleasing to you. And IDK maybe thats a big deal. I mean even if the world isn't evil, if you find it ugly, it can still be a horrible place to live in.

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[What would I be working for?](#)

February 8, 2010 by [Mopenhauer](#)

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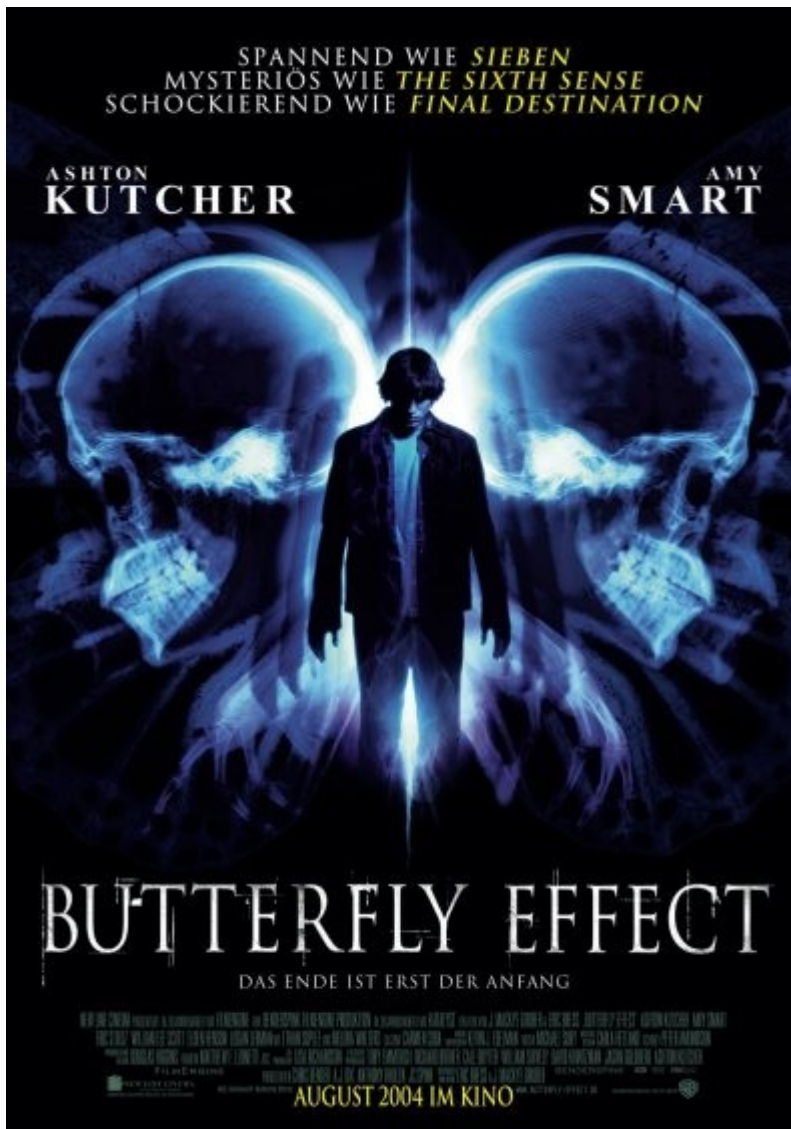
So I face more pressure to get a job than little Miss Ayn Rands do to go clubbing. In addition to cultural societal pressures, my physical survival depends on it. So lets deal with the issue of work head-on.

If the goal is simply a harmonious work environment, I could just set that as my marginalist preference and be willing to make financial sacrifices towards that goal.

I've conquered the Id a little bit too well. There's nothing I want. If there are no carrots you want in life, then your only motivation is the whip. The whip is the threat of lifelessness. But since I reject pleasure, all life offers is suffering. So perhaps its not just that I'm resentful of other's pleasures, but do not want pleasure even for myself. If you don't want pleasure, the only point of work is to avoid death. But why fear death, if there is nothing you seek in this world?

If you have to be convinced to want pleasure in the

first place, you probably can't be convinced.



For those who do have to be convinced to be a PUA, most likely they want what PUA promises, but perhaps they have some ethical objections. For me its just the opposite. I mean I'm only human, but the superego has been successful in establishing a totalitarian dictatorship over the already weak to begin with Id. So I don't really have any internal

drive to be a PUA. Rather it is seen as a ethical duty, because historical epochs define morality. But if working is done in order to live, and life is for the sake of physical pleasure, this society would say that the point of working is to BE Tucker Max Jr. Now you can go off and do your own thing, but individualism is always immorality.

IDK did I ever like life? Its not like I was just miserable all through it, that really only began in college. But looking back I don't think there is any moment in my life where I was happy because of the moment, at most I was happy because I believed the moment was proof that my future dreams would come to pass. So all my life I was looking to the future, and since I have gone there, I can only look back to the past. And yet those better times of the past were based on the hopes of the future. So they were subjectively happy, but objectively miserable.

Was my grand ambition a bad thing? Well everyone says self-confidence is so great. And it certainly gave me a megalomaniacal level of self-confidence and belief in my own destiny. It inspired hard work both academically and athletically. And it encouraged machismo. Now suppose the character I had constructed had been more "mainstream" to 6th graders, maybe a hip-hop guy, or a rock star persona

as opposed to a war hero secret agent. Would that have been better? Maybe, maybe not. Precisely because it was more familiar to them, perhaps it would have had less shock value and been a failure. Not that my character started out puritan. There was a lot of crude sexual gross out humor as well.

I probably could have evolved towards a moral social well-adjusted individual had that been my goal, but I genuinely believed that it was better to be this mysterious outsider. So I actively shunned opportunities for extracurricular interaction in order to maintain this mystery man persona I had in my head. I guess the exception to that was athletics, which I sucked at, but greatly enjoyed.

Well if town meetings was my ideal of perfect democracy, then maybe I should have sought it out. I mean that's basically what a school club is. Everyone meets, discusses decisions and vote on it. And the officers are basically administrative not leadership. It's true the government isn't run this way, but if it's the process itself I love, shouldn't I have sought out as many chances as possible to participate in direct democracy?

At a young age, my path could have been set in a very different direction. Was it all pre-determined? I

mean I think different life experiences could have set it a long a different route. Meeting the right teacher, friend, book, at the right time could have set me along another road. But after all I've experienced IDK if I can just reprogram myself to be another person. Do I really desire to desire other things?

Things really got off track. And it didn't have to be that way. I mean I veered off the road at times, but I could have been set right. But I wasn't and I just kept driving off the road in the wrong direction, and now I'm miles and miles away from the road. IT didn't have to be that way. It might have been relatively easy to set things straight the earlier the easier.

I guess I don't really think I'm wrong. I mean I recognize on a pragmatic level, that what I believe is not in my self-interest. But I feel like it is in fact True. And its what I want. I mean I don't want the BEST this world has to offer. I mean the Ideal life of 2010, if I did want it, it would be BECAUSE it is the ideal life of out historical period, NOT because I desire it in and of itself. Which is to say there is no possible life in 2010 that I really want. I don't think I'm anti-life, but the life I would want to live would be impossible within this paradigm. It would have to be a paradigm shift. In some sense that is the life I have always desired, the life of the Kuhnist paradigm

shift.

IDK, I just feel like I was never meant to exist. Like the fortune-teller from Butterfly Effect said my lifeline shouldn't be, I was never meant to be born. I'm just not fit to exist. I'm a untermensch. Life not fit for life.

Well even if your life only has purpose during the historical moment, you would still have to do something in the historical period leading up to it. None of the great men of history were as out of place in their time as you were. At the right moment they may have led a radical paradigm shift, but they didn't live their lives cursing the age they were born into. For the most part they were seeped in the culture of the age. Even if you look at those men who looked back to Classical or Biblical heroes, that was only because the Zeitgeist looked back as well. No Great Man, spent his life before the Moment, waiting for the Moment. Even if they had a vague trust that it would come. In this you were far too ahistorical to be a man of this period of history. Or any period of history. The great man is History, how can he be ahistorical? You made yourself alien to this age, yet you also hoped to define this age from the outside. So you were kind of like a 5th column for another age operating inside this one.

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What are my demands?

February 7, 2010 by [Mopenhauer](#)

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Existence doesn't have to be inherently evil. There are imaginable societies in which it would be a blessing to exist. Is what I want utopia? Well its one thing to say that the factors needed for my happiness are beyond personal. But what exactly would be my place in a utopia? By definition all ideological questions would have been settled. So the discussions at town meetings would basically be garbage collection issues. So there isn't any important political life to speak of. Philosophy comes to an end when subject and object are united. Philosophy in utopia would be somewhat similar to the roles

analytic and deconstructionist philosophy play today. There would be no new philosophy that could not be merged into neuropsychology. And so the role of the philosopher would be that of a linguist, analyzing and deconstructing the language behind philosophy. Art is no longer developing because the message of art is implicit but philosophy has already made everything explicit. So basically art, literature, religion are all merged into philosophy which in turn dissolves into linguistic self-analysis.

I don't know. I just don't think that I can talk myself into thinking I'm already living in a utopia. If I did, the only result would be to make me hate utopia.

I'm like a Nickelodeon cartoon victim coming up with plots to destroy fun. Well its not that I value unhappiness. So it it just that I have a very strong harm principle? This is the basis of libertarianism, but for them harm means physical attack. So am I just taking the principle that consenting activities for pleasure are OK so long as no one is harmed, but taking a very strict standard about what is consent and what is harm?

Since I've cut myself off, the Roissysphere is my only window to the outside world. That may make the world seem more horrible than it actually is. I mean if the point of isolating myself is to be free

from humanity, then why read the views of precisely the cruelest humans?

Well if hedonist pleasure is not really pleasure, then why care that people enjoy it? I used to use the analogy of icecream. Yes icecream like sex is pleasurable, but what sense does it make to judge me lower as an icecream virgin because I do not indulge in a pleasure? Why is my moral worth judged by my sexual success? Well if being a virgin proves that I'm unattractive, then sex is irrelevant. I'm low because I'm unattractive, and anyone can see that with their eyes. IF I'm attractive, then that suggests I could have sex if I desired to, and so I'm not lower than an ugly who had sex. "Unless promiscuity is redefined to equal attractiveness. Well then who cares that I'm a virgin the real insult is that I'm ugly. Or is it suggested that I do not have the rhetorical skill, to convince a girl to have sex?

So is that personal? In that I'm a virgin, I would say by choice but a devil's advocate would say that just a Freudian defense mechanism to never try and fail. So its just about personal honor? If people valued me for my self-discipline and considered me honorable and incorruptible, then I would be ok with lesser mortals indulging in carnal pleasure? Is all that I crave Hegelian recognition? I want to be recognized as

someone who could enjoy pleasure, but out of discipline chooses not to?

But is there any reason to reject pleasure simply because it is pleasurable? Granted pleasure might distract one from higher duties. But that doesn't make pleasure evil per se, just frivolous. If someone neglected duties in order to fiddle while Rome burned, then fiddling would be evil in that case. But it doesn't mean that the pleasure of fiddling is evil in itself, just that it was overvalued.

But if higher pleasures truly are valuable in themselves, doesn't that mean that less competition is a good thing? More higher pleasure for me right? I would say the higher pleasures are inherently social. It is the difference between bittorrent and rapidshare. If too many people want sex/rapidshare the market becomes glutted, while the more people who seek virtue/bittorrent the faster the download. It's a sort of economy of scale.

Maybe I should look at people the same way as sovereign nations. Suppose I alone, as an individual, am a free sovereign commonwealth. And society is a gigantic empire. Now I could try to claim some land, and be isolationist. But my existence would be at the mercy of the giant who could crush me under his

thumb. In that sense whatever costs the empire of society demands of me is the price of not being invaded. Tribute. The problem is individuals are not self-interested enough. If individuals really did know their self-interest it would be for all of us herd sheeple to get together and by sheer weight of numbers overpower our Ayn Randian betters. But if I regard society as one unified mass against me, then there is no we to speak of. So I'm kind of like a day-laborer from the Republic of One Man, who crosses the border into the USA everyday for work. And all my market transactions are trade between nations. Even if its unfair, what can a tiny republic of one man demand from a vast empire of 300 million?

Well lets say I can't even imagine what a perfect biography would look like in this hellish world. What would it look like in utopia? The liberal arts are redundant in utopia, since beauty needs no reflection, life itself is aesthetic. That leaves only the hard sciences. Which I don't have the talent for. And anyway is doing math equations my idea of utopia? Then I could just become an accountant. Well then it would be physical. Just bodybuilding and perfecting my classical beauty. Can't I do that now? I mean I've had no job or school for the last few months. If utopia just means bodybuilding, why don't I do that now. Its

true that I only have a few months till I'm thrown out and meet my doom. But if I could live a few months in utopia wouldn't I take it? Most of the glories I associate with utopia actually belong to the struggle for utopia, not utopia proper. So is it not that I'm angry that I don't live in utopia, but that the utopian impulse seems to have been lost in the world? That people have become too settled with their lot? Is that in itself proof we live in utopia? Not really even the worst societies experience long periods of calm. Still my misery comes from believing that this is not just a period of calm, but the Fukuyamaist end of history? So it is that this world is TOO utopian for me? That there is no longer anything great or noble to fight for? OR is it not the end of history that disgusts me but the place that it ended at?

Well until I explicitly say what my goal in life is, how can I blame this society from preventing me from achieving it? Well what if my goal is to live in a different society? You mean your goal is to fight? But that is precisely what you could NOT do if you already lived in utopia. And if that isn't your goal, I ask once again what would you do in utopia? And if the answer is body-build, why don't you do it now? If the answer is science, there is nothing particular to this society that prevented that. Even now you could

switch majors if you wanted. Tell me explicitly what would be your biography as a citizen of utopia? You would make glorious speeches? About what? History? Garbage disposal? OR would you be satisfied with any job, so long as you were free of The haunting fear that someone, somewhere, may be happy? And if your fellow citizens would be happy. What exactly would be the higher pleasures they were enjoying?

Is it at the end of the day just Nietzsche spite? You as a herdman can't accept the joy of the masters? Well what if it is? If one need not be ashamed of selfishness, then why be ashamed of spite, envy, jealousy? So you would be content to live the exact same material life you lead now, so long as no one else lived better? I mean you could just move into a neighborhood where you'd be the richest one there. OR look more seriously into hippie communes or a monastery.



Are you concerned about the victims of fun? That enjoyment takes place at others expense? Maybe thats why Roissy's writing appeals to you so much, since it makes explicit your assumption that all pleasure is a sadistic zero-sum game, that must be extracted from the pain of others.

Well you tell me what YOU want. Well lets say you weren't Robinson Crusoe. But you lived fairly isolated. Materially comfortable. And you had no social betters in your area. But a few thousand miles away, there were people way above you. You know of them, but your not bombarded with it in entertainment. So its just a factoid. Is that

unbearable? No, but that's kind of a faulty analogy. Well isn't that what you could enjoy in a hippie commune or monastery? Granted it may not be the easiest thing in the world to get into these days, but you haven't even made a serious attempt. They seem to largely reflect your values. And your entire life would revolve around that community. You would be distantly aware of another world, but you wouldn't really be part of it. It's like the argument I had about joining the army. I said well maybe the enemy isn't a threat to America, but they aren't very nice people, so there's nothing wrong with fighting and killing them. And his reply was yeah but it's irrelevant, it's like fighting muggers in India. I think that's a good analogy. Are you going to fly to India to fight muggers? From a hippie commune or monastery, mainstream America may come to seem as far away as muggers in India. Now IDK. But maybe you should at least look seriously and see if that's the case.

But let's face it you're not biologically fit to survive in any past age. You could never be a soldier, and that's what all your civic republicanism is based on. You would have been weeded out of all past ages, including your admired ones. Well there are intellectual heroes. But I mean, you do enjoy the

comforts of modern civilization. You condemned Ovid for saying he enjoyed the softness of the Empire over the virtues of the Republic. But if your so afraid of cruelty, remember that it is heroic ages that inspire the most. Even if your side can do no wrong, a chaotic age opens up the doorway for the enemy to win and impose far more cruelty than he does now. Do you want to live in a chaotic age? It is during those times that the road to both heaven and hell are opened, and you roll the dice.

Is this all useless? Are you just going to cross your arms and say as long as people have a good time, I refuse to put up with work? If its just that you don't want people above you, you could become a hedonist yourself and equalize the pleasure. IF the pleasures are false pleasures, then you have nothing to concern yourself with. And if there are victims of their pleasure? Well they are no more victims than you are because you have to get a job. So since your the more victimized, it should be about you and your job and not Tucker Max. Girls don't have to clubbing. Granted theres a lot of societal and cultural pressure. But theres even more pressure that a young man should have to get a job. And in addition to that you starve if you don't. So you should feel more sorry for yourself, that you have to get a job. And yet you feel

more strongly about the over-sexualized society than your relations with your boss. You've even said you would work for a boss, if you lived in a more uptight society. And yet even in an uptight society, your relationship with the boss would be less voluntary than little miss Ayn Rand's with Roissy and Tucker Max are. In otherwords it would be a lot easier for you as a girl to avoid even meeting the Tucker Maxes of the world, than it would be for you even perhaps especially under puritan capitalism, to avoid having a boss. Do you see the contradiction?

Not to say there are no victims of hedonism but that shouldn't be used as a reason not to get a job, since the job decision is at a higher degree of coercion. It would be like a prison inmate saying the reason you don't want to be in prison is because your so depressed by the idea that high school kids are stuck in school all day. So again I'm not justifying society per se, it just doesn't make sense to refuse a higher evil because a lower evil exists. Now it may be in fact just to oppose both evils. But you reason for opposing the higher evil, shouldn't be knowledge of the lesser one.

But you yourself have said that its not having a boss in and of itself that must be evil, its having a boss in this society. But the sexualization of this society that

prevents you from getting a job, it may or may not be coercive, but a girl won't starve if she doesn't go clubbing.

So think it over. Not that this closes the debate. But maybe you should focus more specifically on why you don't want a market relationship with the boss, as opposed to why little miss ayn rand shouldn't want a market relationship with Tucker.

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[How did it all go so wrong?](#)

February 7, 2010 by [Mopenhauer](#)

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Did it have to come to this? How did this misery come to pass? I wasn't that miserable in elementary school. 1st grade was pretty bad. But after that I was bright academically, I lived in imagination and fantasy, and from 2nd-4th grade I had one friend, but one who I had many adventures was. It is true that in middle school I would look back on elementary school as a horrible time, but I was happy as a child. 6th grade was kind of rough. But I was evolving a new personality. From mouse to clown. I went for the class bad boy. He kicked me at first, tried to keep me away since I was annoying. But we became sort of friends.

So the first half of 6th grade was kinda crummy, but it was a training ground for the second half which was awesome. Ok, looking back on it a lot of it was fake. But at the time it was a New Jerusalem. A complete transformation. Things slowed down in 7th grade. And I became kind of bitter that friendships were all fakes. But I have some fond memories of innocent flirting. 8th to 9th grade was kind of a rough patch. But it was a necessarily adjustment period in which I went from having attention-getting as my goal to academic and athletic ambitions. And then I had some good years in high school. Its true it was all in my head. But there were some objective measures. And I didn't have to act out for attention since I could live off my past. I was kind of a dignified elder statesman. Maybe that was a bad thing. I grew too conservative and content, and was unable to adapt to the changing social life of college.

I'm Charlotte Simmons by Tom Wolfe, that said it all about my college life. IDK was it that horrible? Frats are pretty bad. But honestly I was so anti-pleasure that I really didn't give a damn about domination, I was just anti-pleasure period. I kind of blurred hedonism with Roissyism, which is not necessarily justified. But then again isn't Tucker Max just fratire writ large? I saw the frat as the epitome of all USA

culture, and felt myself to be doomed. Although I didn't retreat. I suppose you could call it a ritualized rebellion. I rejected both the means and goals of society. At the same time while I accepted the means of rebellion, I ritualized it, and did it for the sake of duty, but did not genuinely have faith in the possibility of victory.

Well with such a grim pessimistic view of the total depravity of human nature, perhaps I should be more Hobbesian. That if order can be preserved, justice can be cast aside, because there is no greater injustice than the unleashing of the human instinct. With stability, I could just get any job, and be thankful for a slow steady growth in income. Yes evil men can enjoy great pleasure under this stability, but be thankful they are not unleashed to torture and kill me.

Hobbes says life is all that matters. IF that can be preserved count your blessings. But what is the point of life for the sake of life? Humans are too attached to existence. Why put up with such misery for so many thousands of years. Man truly is a detestable wretch.

To use the Freudian scheme. The id is the raw pleasure instinct. The ego is a rational homoeconomicus calculating the numbers to satisfy

the id, a pure pragmatist. And the superego is the highest level of abstraction of the morality of society. I'm basically all superego. Which ironically has sent me into far more conflict with society than the pure id would.

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What would recovery look like?

February 6, 2010 by [Mopenhauer](#)

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This blog is pretty much a debate between me and myself. This is the only use it serves. In order to argue out my life course it is necessary to pursue into the realms of metaphysics, ontology, natural science,

sociobiology, political economy and history. I'm a fugitive that I'm pursuing and the chase takes me across all lands and all ages. I finally found the Indiana Jones adventure I dreamed of as a boy, but it is all in the mind. Lets be clear here. Whatever direction I do decide to take my life in, pretty much all routes to recovery would probably involve going back to college, getting a degree, and entering the job market of low social rank.



Ritualism would mean accepting the Roissy-Tucker Max historical era for what it is, accepting the moral commands of it, and simply stoically carrying out my PUA duty for the sake of duty.

Quietism is similar to ritualism, in that the possibility of achieving ends is dismissed. I would still work a job and not totally reject society. But at the same time I would maintain a historically alien sense of morality and pursue duty for duty's sake. But it would be stoic as opposed to hedonistic duty.

I could also withdraw from current society, but also find a means to survive. This option would entail perhaps going to a Catholic or Buddhist monastery or hippie commune. In a sense living in my parent's basement is already a form of retreatism, the only problem is that it can't last longterm.

There is also conformity, accepting both the means and ends, in a sense becoming Roissy or Tucker Max. But I think by the very fact that I CHOSE conformity, as opposed to it coming naturally it is by definition a form of ritualism.

Innovation is pretty irrelevant to me. In that the goals of this age sex and money, don't really appeal to me naturally and have to be explained to me. So I don't

think I would every accept society's goals, but simply find an unorthodox road. The closest I came to this was the military career which saw power as a goal, but selected a road not traditionally seen as the usual Horatio Alger route.

The last choice is rebellion, actively trying to remake reshape society. This is usually the last resort, but for me this was the starting point. IT was the failure of rebellion that led to the despair that I was stuck in this brave new world. I could always go back to the beginning and see if I can find a new way. But even so this would just be a longterm goal. In the meantime I would have to chose one of the above options.

So the choice is whats its always been, go back to school, accept society implicitly or explicitly, and find a boss. OR continue along my road to nothingness, wait till my dad throws me out, live on my own till my cash burns out, and then cease to exist.

It is unlikely a third road will be found just by arguing. Even hippie commune or monastery would involve choosing Choice A in the shortterm.

Why can't accept Choice A? Is it about the boss as an individual? Suppose he's a kumbaya upright man.

Does working for an upright man mean embracing Roissyism? I suppose my answer has always been yes. Society is one unified system. It is not, never has been, never can be pluralist. You can no more have a pluralist society then you can have a pluralist money supply. Gresham's law applies. **Bad money drives out good.** Society can only be measured by the morality of the lowest common denominator. It is always a race to the bottom.

Why be so anti-fun? If it's just that I'm a sheeple jealous of the superior Nietzschean few, then I could always attempt to acquire to so-called good things in life. I have never even attempted it. Everyone will say that is a sour grapes defense mechanism. That I don't try because I know I will fail. In high school the mission was to give objective proof that was not the case. To show clearly that obviously I could get girls, but chose not to because of moral uprightness. I certainly believed this to be the case. Perhaps that is what I'm upset about? That in college there was no objective measure to "prove", morality was a choice. You can "prove" your just as good as a high school jock by bodybuilding and playing in athletics. But you can't beat frats at their own game, since their "game" is tucker maxism.

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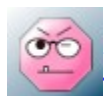


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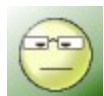


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[A Sociobiological Theory of History](#)

February 6, 2010 by [Mopenhauer](#)

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Can sociobiology explain change?

I accept a post-modernist theory of epistemology that whatever power says is true is true. The dominant ideology of our age is the sociobiological human nature theory has established by EO Wilson, Dawkins, Matt Ridley, Pinker etc. Now I don't know if the science behind it is true. I only accept it because it is in power. Ironically the reason I accept dominant truth is because I've come to understand in a Hegelian way that everything is in flux. That negation both destroys and conserves. And so the civilizations of the past the great Greek, Roman, Mongol, Calvinist republics, naturally gave rise to the world we live in today. But sociobiology has a hard time explaining change. Well that's not entirely true.

EO Wilson's *Consilience* is a textbook on the elements of Americanism. It starts with the basic

laws of physics, goes onto chemistry, and explains biology as the survival of the selfish-gene. The survival of the highest levels of culture through the meme, is in fact simply a more complex version of the elementary laws of physics. On the other-hand I don't think anything new is added to the social sciences by **Dual Inheritance Theory (DIT)**, also known as **Gene-Culture Coevolution**. IT doesn't really explain anything except in a Freudian way to suggest that everything is really about sexual selection.

So I think the more complex theory of historical change as proposed by Georg Hegel is perfectly compatible with DIT, precisely because DIT is so vague. Hegel's Philosophy of History can be seen as the way in which the historical and memetic process evolved. Dawkins himself admits that Lamarckism is applicable to memetics in a way it is not to genetics. The gene-meme analogy, also helps to explain Hegel's negation of the negation. Sublation both conserves and destroys. That is what genetic replication does. So you could say that Athenian democracy, Calvinist Puritanism, Roman Republican civic virtue, are recessive genes still carried in our culture.

Does social science mean advocating Pinkard's blank

slate strawman? An infinitely malleable human nature? Not necessarily. Hegel does not have any romantic state of nature. So the starting point for Hegel, is very much the alpha male brute with his rape-slaves, and the beta-male slaves. This is the time in which the more r traits of humanity are dominant. OF course everything is relative. The caveman is still the most K selective of any species up to his time. The historical direction of both cultural and biological evolution has been towards the K traits. K selection strategy is basically a laundry list of the virtues of Christianity, Stoicism, Confucianism, Republicanism etc. So without denying human nature, the historical trend in evolution has been towards creating more and more helpless babies, that need longer and longer care to survive and thus become less and less genetically determined and more and more memetically determined.

Well if history is such a great theodicy, and this is the best of all possible worlds, why do we still live in a world where Roissy and Tucker Max can enjoy the good-life? Where our memetic evolution seems to champion the virtues of that life? Where the individuals duty as a historically placed citizen seems to be to embrace the PUA lifestyle pop culture and thus the historical age demands? Could this be a case

of the Hegelian cunning of reason? In which the Meme uses evil as the means to which good can triumph? It is an era of contradiction. Never has information capital been so valuable and yet the K-selection which champions this seems weak memetically, although not necessarily genetically. In a great turnabout the alphas have captured the meme, while the betas have captured the gene. Alphas (r), as Roissy himself points out in his warnings about marriage and child support, have never been LESS genetically successful. Since it is a zero-sum game, even if betas (K) are less successful absolutely, they have never enjoyed a greater relative advantage. This is taking the bird's eyeview. From the worm in the soil, it can seem like the Roissys of the world have all the fun. In this sense Tucker Max is no more evil than an Oyster that fertilizes 100 million eggs, without being caring is. So perhaps my feeling of repulsion in the gut to r strategy is just the result of millions of years of K evolution.

But to be Kierkegaardian about this, what does that good news mean for me as an historical individual? Its simply putting in new terms the old Enlightenment idea of progress. That every new age is the best of all previous ages. Certainly in areas like technology thats true. And if it is all about cruelty

and suffering, there is nothing that brings more of that than the wars your civic-citizens are so heroic in. This is certainly one of the most peaceful ages in history. And much of the third world has put that stability to good use in raising billions out of grinding poverty. But I'm being a tad too Hegelian again, and still not asking what it means for me getting a job.



In a world where its just about means for everyone else, I really care about ultimate ends. Although it wasn't always that way. My ideas evolved from very concrete individual situations, which in turn became abstracted. And those abstract ideas became more powerful than the concrete world that gave birth to them. This had a negative result because it led to me becoming so miserable I could do nothing to serve

those abstract ideas.

I'm not an individualist, and I'm not a pluralist. I'm a monist. Only one meme can dominate an age. And it is our duty to serve the dominant meme of our age.

Pop culture is the means by which 2010 USA creates the ethical imperatives for its' citizens. In that sense I can not simply go my own way, live and let live. That kind of makes this discussion meaningless. No matter how much semantics we use to show this age really isn't all that bad, the ultimate Hegelian conclusion must be for me to embrace the Zeitgeist. And I just don't think that's something I can be talked into.

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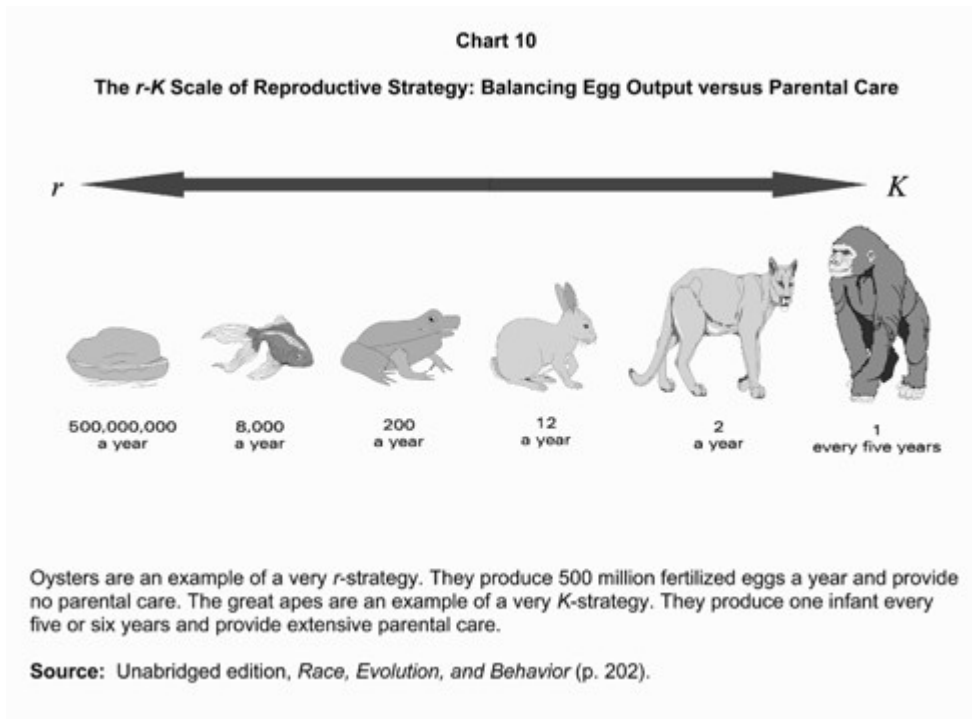
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[**r/K selection theory in the age of Tucker Max**](#)

February 6, 2010 by [Mopenhauer](#)

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Some Life-History Differences Between r -Strategists and K -Strategists

r -Strategist

K -Strategist

Family characteristics

Large litter size

Small litter size

Short birth spacing

Long birth spacing

Many offspring

Few offspring

High infant
mortality

Low infant mortality

Little parental care

Much parental care

Individual characteristics

Rapid maturation	Slow Maturation
Early sexual reproduction	Delayed sexual reproduction
Short life	Long life
High reproductive effort	Low reproductive effort
High energy utilization	Efficient energy utilization
Smaller brains	Larger brains

Population characteristics

Opportunistic exploiters	Consistent exploiters
Dispersing colonizers	Stable occupiers
Variable population size	Stable population size
Weak competition	Strong competition

Social system characteristics

Low social organization	Higher social organization
Low Altruism	High Altruism

PUAs actually take a rather traditionalist, dare I say Beta, view towards culture. Roissy himself has stated that he believes western civilization was the most favorable to betas and thus evolved towards the

highest. I think there is too much confusion in PUA between alpha-beta and r/K selection.

For the most part nearly all the traits associated with alphas can also be called r tactics. Alpha becomes a pretty meaningless term when you have such large levels of civilization, and anomie. We don't really have tribal families anymore. So I think the TERMS alpha and beta are meaningless but you can replace it with r/K selection theory and still have all the traits in-tact. For example you can have an entire K community, yet there could still be the alpha of said community. Alphaness, and I use the term loosely, is about power. While Roissy refers to the state as a replacement beta, in fact the Hobbesian Leviathan is the ONLY alpha alive today. Now I myself may use the term beta just because its popular but what I and PUAs both mean really is r/K selection theory.

R is the natural Rate of reproduction while K is Kare invested.

So morality and ethics as such is an attempt to encourage K traits. Hegel's Philosophy of History is in some-sense the story of evolution from R as barbaric slave to nature, to K as free man consciously changing nature. Darwin saw life-history as the story of the draining of testosterone, and looked forward to the day in which the feminine traits of altruism and

empathy would extend to the world. *Larry* Arnhart even hurls the charge of utopianism at Darwin.

That is also what the master slave dialectic is. The master is the alpha. He has all the fun in life, wine women and song. And his slave beta just works in the fields feeding Tucker. The alpha has more courage than the beta. He was willing to fight and die, the beta preferred life in chains to death. But ultimately it is the slave who is in interaction with nature, who creates, and who builds. And so the world is the beta's.

Now Roissy and Co. might actually agree with a lot of what I wrote above, but would insist the party is over and that feminism has ruined everything. Roissy calls himself a libertine capitalist. Feminism is the daughter of capitalism. The market had to quite naturally extend into the family sphere. And once women were pushed out of agriculture the discipline of the market would not let them sit on their hands. It is from capitalism, that women achieved the economic independence, that made male-female relations voluntary to a degree they had not been in the past. Precisely because American capitalism is so libertarian, women are pushed into the labor market far more strongly than they are in Christian Democratic Europe. In that sense I should feel a lot

more sorry for myself than for any of Tucker Max's conquests. I don't just face pop cultural pressure to have a market relation with a boss, if I don't do it I'll starve!

Dawkins points out that the next stage in the selfish gene is Memetics. In that sense I was not really anti-survival. It is true I had very little concern whether my selfish-gene survived. But I wasn't content to leave this world as though I had never existed. I was determined that my selfish-meme would replicate and rule the world. Even if my selfish-meme was not directly tied to me, and my name and legacy disappeared from the world, my memetic information which is just as real as genetic information would survive.

If the selfish gene is nothing but information code, then memetics is actually a more efficient way to replicate, since there is less corruption of the source code.

So my morality does not necessarily have to be in conflict with this harsh Darwinian world. It is perfectly compatible with *the selfish meme*.

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What is my goal in life?

February 6, 2010 by [Mopenhauer](#)

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Nobody reads this blog. Which is I suppose a good thing. If I wanted advice I could just post in forums. I think only I can answer my own questions. So if its just me talking to me, thats fine. I suppose once my dad throws me out, and I run out of cash and am doomed, this blog will be my legacy to the world. Not that I expect a Second Renaissance to come out of it. As Thomas More said, all the kings can read Plato, Aristotle, Augustine whenever they want. Heck Jesus was the official ideology for the last 2000 years, his doctrine isn't perfect, but its good enough. If men behaved like that gentle lamb Jesus, then

maybe banning divorce wouldn't be slavery.

Simmel argues in philosophy of money that means have been separated from ends. That we have lost any hope of some divine goal, and since any longterm goal requires money, our focus becomes the practical issues of how to get wealth. Simmel says competition is not just social darwinism since it is also about winning the third party. He says the only parallel to the market is love, in which you become aware of your lover's needs and desires before she even realizes it. He also says money turns people into a more metaphysical people. All fuzzy emotions are stripped away, and we must judge and value everything. The dream of Pythagoras comes true and everything has a number.

How did my means get so divorced from the ends? In the end, the ends killed the means. Since I became so fanatical and then despairing, that I could not even advance my pure ends.

I had a pretty miserable childhood. Although that is largely objective, and not subjective. I hated 1st grade, when basically the entire class picked on me. But after that I was basically just ignored. I used to think that everything just went wrong in 1st grade, bad luck. And that if it wasn't for that, I'd be "normal". But I looked back on my Kindergarten

report card, and the teacher suggested I learn how to make friends over the summer. Its true that I'm naturally introverted but when I finally did make a friend in 2nd-4th grade, I learned I could be a naturally funny guy. So while its not just bad luck, I don't think my childhood had to be as isolated as it was. On the other hand I never really had a friendship as intense and strong as the one I had 2nd-4th grade. Even during my most phony "popular" days of high school I never had a friend like him.

So I was naturally drawn to adventures and superheroes. And as I grew older Barney, Disney, and Superman were replaced by General Patton. Was becoming a military buff a bad thing? Well it gave me a grand goal in life. It made academics something I wanted to do for me, not my parents, for the first time got me interested in physical strength and it encourage an ultra-machismo. Patton can't be blamed if the trait of his I most absorbed was love of military history.



So in some ways I messed up in 6th grade when I made my big splash as the mysterious new kid. I was waay over the top. Basically my act was paranoid schizophrenic. One time I slicked my hair back and brought in a picture of Ronald Reagan for comparison I was wild. And it worked. I had the whole lunch table listening to my stories. I organized the guys on an expedition where I was going to “harass” the popular girl. It sounds awful now. But I only did it because I still saw the world like a Superhero, she was a bully because she biatch slapped people, and I was a hero for standing up to her. So I went from a total loser, to having popular girls literally chasing me. It was a highpoint, but to a large degree an illusion.

I can't speak for certain, since so much of my memory is just myth. But from a few objective moments, I say I probably could have turned this delusional popularity, into real friendships. Part of the problem is that I actually wanted to remain this detached mystery man. And part of the problem was my new military mission in life. In this my military buff played a decidedly negative impact.

What was my grand ambition? That I would become totally self-disciplined and driven. A New Patton. I would go to West Point. If I didn't rise high in the ranks, I would still enjoy a life of unity and adventure that the modern world missed out on. But the ambition was that I would rise fast. Russia would go Fascist as the new Weimar Republic fell. And then the Russian Hitler would make a bid for world domination. I would be a young mid-level officer in some backwater front, but my Napoleonic genius would turn the tide. By the end of the war, I would be the Captain in Chief, of the entire United Nations Army. Like MacArthur I would be assigned administration over defeated Russia. I would turn my private kingdom into a bright citadel of Athenian democracy. This New England town meeting writ-large would spread throughout the world. And a new world government based on puritanism, gun

ownership citizen militias, New England town meetings, globalization, civic virtue, and economic corporate-republicanism.

Quite a grand ambition indeed. Delusions of grandeur. I had went through all of middle school and high school playing the character of a man who had already lived that dream. And so the pain I felt when I fell to earth.

Well at least then my goal was very clear and thought out. I knew exactly what my biography was going to be. I had a few replacement biographies in college, but none of them drew the same divine inspiration.

In the past incorruptible men were attacked for hypocrisy. Now it is precisely their purity that makes them dangerous and fanatical. They are attacked precisely because they are not hypocritical. They **SHOULD** enjoy wine, women and song.

Well if I knew what my goal was then it would be easier to find the practical steps to attain them. A world utopia seems impossible to take the first step outside of the military. American politics is a waste of time if for you its about ideas and not making sure garbage collection is on time. While I don't really bond that concept of government the Founding Fathers deserve credit for creating a system which

has lasted 250 years where government politics has been just about making sure the garbage gets picked up. While I may not agree with that goal, I have to admit they've been pretty successful in achieving it.

For a time I considered a law career. I read a bunch of mystery novels and watched law & order, to try to brainwash myself that a lawyer was really a private detective and I'd be fulfilling my childhood dream Batman. And law is the natural road to politics in USA. But I was too smart or too dumb to fail for it. IT just didn't inspire the same iron discipline in me. Although for a few months, I was very driven to work out and fast a lot. Although its hard to see how thats connected to law, unless you take the Batman metaphor too literally.

You could just reduce all my "virtue" to a bad investment. While the MTV generation wanted immediate consumption, I invested and ended up losing everything. In that sense evil didn't win, short-term consumption just beat out long-term abstinence.



The American dream of the house and white picket fence, 2 cars, and a wife and kids, just never appealed to me. Although at this point I wonder if I could get it if I wanted to. Perhaps since my blue collar parents had achieved it, I looked down on it and took it for

granted.

In some ways EO Wilson's R-K reproductive strategy helps to de-moralize everything, and put it in biological perspective. Basically everything I, and for the most part Western and Oriental Civilizations valued could basically be associated with the K strategy. While everything considered sinful could be considered R. Or in economic terms Nassau W. Senior's abstinence theory of interest. In this sense morality means abstaining from pleasure and the Karma for this is profit. So all the bad guys are doing is articulating the R theory. Now for the most part they concede the values of K and even betatude, and credit the success of western civilization as being the most beta. But they say feminism has ruined everything. Feminism is the result of two things the labor market and birth control. These two things make the R less effective than ever. The R strategy has always been around, while sexual intercourse may have been lower for R before birth control, genetic success was far higher. The GOAL of R is actually stated by Roissy and Co as genetic failure.

I used to have a theory of attractiveness based on Adam Smith's objectivist theory of value. I said that weight for both males and females is the absolute determinant of attractiveness, with other factors,

primarily money, only acting as market distortions.

Which is more important in 2010 USA money or sex? I would argue money, since Roissy is in finance, and Tucker Max lives off his dad's restaurant chain. It is true that there are low income Roissys in the ghetto, and while pop culture does praise them, they are not the rulers. Does this mean money should replace weight? I would still say weight is the natural equilibrium the market would drift to but the outside influence of money has no parallel in economics. I would rather believe that physical attractiveness and money are the sole determinants of attraction, than live in a hell where cruelty, sadism, and domination are "sexy". And perhaps I do since IDK any ugly, poor, cruel dominating alpha males who have had any success. In life there are always exceptions, but they prove the rule.

From personal experience in middle and high school I could fairly definitively say the Roissy worldview is false, the world isn't as horrible as that, and girls are not that masochistic. It is true from my college experience I'm ready to say Tucker Max rules the world. But I had no objectivity whatsoever in college. And basically considered any guy holding hands, Tucker Max.

So if life is better now for women than it has ever been in history even with Tucker Max breathing, does this mean my anger is just herd resentment? Well first-off its an insult to genuine nice guys to call me beta. I've never done anything nice for a girl in my life. Alphas have done more nice things than me as the tactic for getting into a girls pants. Well isn't that Mises' glory of the free market? Even the most evil men have to at least fake niceness, in this Neil Strauss is more accurate than most of the harder PUAs. You are providing a service, and no not being a caveman, if anything the PUA trend is towards metrosexuals. Like the entrepreneur who only wants cash, the PUA has to at least fake a service, and if its a good enough fake its real. So while in my inner-life I may be one of the nicest people alive, since I'm not in the market their is no pressure on me to do anything nice for girls, and I never have. And so the sexual free market, forces men far crueller than me to behave at least on the surface far nicer than me. And the appearance is reality.

Of course as Adam Smith pointed out market morality only develops when there is continued transaction, so that reputation matters. In the anonymous world of big-city clubbing, there isn't visible Ebay feedback. But you can't completely

escape it. And I guess I ought to give girls the benefit of the doubt that they are not as stupid as PUAs make them out to be. That they are little miss Ayn Rands, pursuing their own interests, and they know what they want, and every bad transaction is just market information.

IDK if everything I just wrote is true. This an on-going argument between me and myself. This is point/counterpoint.

I guess part of this is I was so afraid of being a beta nice guy, I became an omega jerk.

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**Puritanism: The haunting fear that someone,
somewhere, may be happy.**

February 6, 2010 by [Mopenhauer](#)

| [Edit](#)

Puritanism: The haunting fear that someone, somewhere, may be happy.

– **H L Mencken**, *A Book of Burlesques*, “Sententiæ” (1920), quoted from *The Columbia Dictionary of Quotations*

There is only one honest impulse at the bottom of Puritanism, and that is the impulse to punish the man with a superior capacity for happiness — to bring him down to the miserable level of “good” men, i.e., of stupid, cowardly, and chronically unhappy men.

– **H L Mencken**, Alistair Cooke, ed, *The Vintage Mencken*, quoted from [James A Haught](#)

, ed, *2000 Years of Disbelief*

The truth is, as every one knows, that the great artists of the world are never Puritans, and seldom even ordinarily respectable. No virtuous man — that is, virtuous in the YMCA sense — has ever painted a picture worth looking at, or written a symphony worth hearing, or a book worth reading, and it is highly improbable that the thing has ever been done by a virtuous woman.

– **H L Mencken**, *Prejudices*, “The Blushful

Mystery: Art and Sex” (First Series, 1919).

IS this the worst of all possible worlds? I’m an old Puritan in HL Mencken’s sense. I’m anti-fun, anti-having a good time. So just “enjoying myself” isn’t going to be a world out for me. I need a Milton to justify the ways of God to man. Do not mistake theodicy for religion, I’m an atheist. But in order to be able to speak, I must name God.

I’m at the bottom of the heap in this society. Would it be so much better to be a Roman slave, if I knew the master who beat me was a noble civic Republican? Are the young rape slaves of the Mongols, conciled by the fact that a tribal democratic cosmopolitan is being built? Do the murdered Helots rejoice that all Spartans are brothers? Is not this the best age to be a loser? It is true if I was a citizen in a past age it might be better, but that’s an unequal comparison, since the losers of the past were slaves and serfs. If I’m destined to be a loser in all ages, is this not my golden age?

I assumed I was a world conqueror. Yeah this is a pretty crummy time to be a conqueror. Even if you are victorious you have done it for nothing. So perhaps it is the leaders who ought to be pitied. It is they who miss out on the glorious republican legacy.

I would have just been their slave anyway.

Does not everyone believe they are uniquely destined? For me it took on truly grandiose terms. I told a Wiccan, that I was guided by the star of destiny- Fortuna.

“Ah the whore goddess” she replied.

I scoffed, I’m going places, people can see that in me, I insisted. I will fulfill the dream. The babe is resting his head suckling on his mother’s bosom. The wind blows her flowing hair with the words. Maringo, Austerlitz, Jena. Fatherland. That was the dream. Oh gentle Liberte, how I caressed you. What cruel insults I threw at your beautiful sisters, what is egalitie in chains? what is the fraternite of slaves? Such nonsense I spoke. Or beautiful virginal liberte, they have made you the painted whore- liberty!

My life is the story of two sisters. One who was right to betray me, the other who erred. Sophia, you were gentle and soft. Fortuna, ah you were the great seducer. How you drugged me! Oh the miraculous kingdoms you promised me. Or did you? Did I just delude myself? Did I speak for you old whore? Ah Sophia’s soft eyes. Do you remember that time, after those harlots confronted me after football practice. I was quite the Cato then. I’m sure I gave them a very noble reply, and they laughed. Oh those miles I ran

after that. And in that lovely park, where I rested on the swings alone. I came running there. Exhausted and worn out, I ran harder, because you Sophia, were there with outstretched arms. I believe you Sophia. You could have given me all, and you asked for nothing. Oh Sophia, how I have failed you. What an ungrateful servant I was. How I lived by your sister.



It is my fault. All my fault. This hellish world is my creation. Evil could have been fought. It was my duty to have courage to fight their fire with fire. Coward! Wretch! You flinched! The butterfly effect. The mistakes of I, the insignificant worm, made a small ripple, that 1000 miles away became a great storm that would engulf the world. I'm too blame. Life is

struggle. Good stood on one side, evil on the other. Those were the barricades. Yes this world is one ruled by evil. But only because that battle was lost. And I'm to blame.

What a strange, ugly, dull, boring world. Accursed! And I'm too blame. The whole weight of the world is on my back. I'm directly responsible for everything. Not a leaf falls, that I did not will.

Virtue in the mind alone, is no virtue. Virtue must be made into a fist to smash evil. I had my chance to do that. I was a miser not an investor.

The word talent used to be a unit of Greek currency. It is only because of Jesus' parable that talent is only useful in the world, and not buried, that talent came to mean skill. Isn't that my own story? Perhaps I did have virtue, but I buried it in the ground so it would not be stolen, I did not invest it so it would grow.

Who says I had to accept the values of the world? But even to fight for a better one, my honor had to be thrown into the wide world. Only then could it have been set right.

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What would it take for me to get a job?

February 5, 2010 by [Mopenhauer](#)

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Well, I'm dooming myself by not getting a job. My parents think I'm afraid of working. I've worked on and off for 5 years in after school and summer jobs. I complained a lot about them. But the bosses were not particularly nasty individuals. Actually the boss I had when i quit was a really nice guy. I used to take for granted that if I wanted to I could easily get a white collar middle class job, now I'm not as certain, but I basically think I have the skills. My major is pretty useless, and my GPA is in the toilet, due to my academic boycott. But I only have a semester or so to go if I returned to school. I could graduate and market my degree. Now is a pretty rough time, but I would probably eventually find some sort of job.

If your gonna psychologize and personalize

everything, then I guess everything I say is meaningless.



From reading Max Weber, I've come to see capitalism as the secularization of my Calvinist Puritan virtues. Adam Smith from Presbyterian Scotland, wrote an interesting treatise on some of the virtues encouraged by the discipline of the market. Rothbard sees a strong link between producerist capitalism of the Protestants and consumerist capitalism of the Catholics. Prohibition marked the last stand of Puritan capitalism.

So it just that I don't like the idea that my boss might be having a good time on the weekends? The saintly Quakers were some of the most ruthless slavedrivers in the Victorian factory. So if its just having a mean

boss I'm afraid of, puritanism is more likely to create a stickler. But I'm not some anarchist rejecting all authority. It's the arbitrariness of society. Hayek made the point that it was important that we NOT see the market as rewarding moral virtues. The Puritans did see it that way. I would argue that we still see it that way, but our moral virtues have simply shifted to the hedonistic imperative.

Perhaps it is that I have too much of that Buddhist freedom from desire to work. If I were to work the prime aim would be the negative whip of not starving, as opposed to the positive carrot of future pleasure.

Well suppose Robinson Crusoe found a bunch of beer in his island. And he enjoyed himself. Clearly there is no power relationship of domination there. I think there is a strong link between domination and hedonism, but as a rule if Crusoe can do it, then it is not a necessity. So if the market judged virtue in an anti-sexual Puritan sort of way, would I submit to its judgment, and accept any place in society?

Well as I have said it was always about society and culture. So in a more morally uptight civic republic, I suppose I would accept any place I was thrown to. Which might in fact be the exact same place I end up in this society. Although society is not purely

cultural. The point of Congregational church democracy or civic republicanism, is that the barrier of subject and object is broken down. I feel a union of egos between me and my boss. Thats why it would make a big difference to me if I worked for an elected boss, even if my wishes were always outvoted.

Nietzsche, Ayn Rand, Schumpeter, talk alot about the resentment the unwashed many have towards the glorious creative few. I will unabashedly admit, that it is this anti-Nietzschean spite towards the master, that drives me. Well if greed is good for the masters, then spite, resentment, jealous are virtues for the herd. And I'm proudly a member of the herd. Although not really, we seem to have a herd of wolves. Ironically I reject the morality of the herd precisely because they have embraced master morality. I'm forced to be a nonconforming individual precisely because I stand for conformist anti-individualism.

Well lets use the Matrix analogy. Once they take the Red Pill no one ever questions of the Red Pill world is just another level of the Matrix. Maybe for the select few who can not accept Dilbert, the machines create Neo. Both are roles that keep the host happy while they sleep as batteries. It works the same way with individualism. The Blue Pills are happy being

individuals by wearing “unique” jeans. And the Red Pills show their individualism by rebelling against society’s values. But both accept the dominant value of individualism. Both are still inside the Matrix.

Well there is always the public sector. Which is what my dad wanted to begin with, and which most suits my generic degree. I probably could do pretty good at civil service tests. There is a tradeoff of security for high-pay. But there are a lot more McDonalds in the private sector than Bill Gates. So in that sense it’s not a real trade-off since the risk is so great. Even the ubermensches at halfsigma think that teaching would be a pretty good job right now. Well if I had taken a public sector job right out of high school, I would probably be one of the highest earners for my graduating class for the next 10 years. They may eventually catch up after the recession is over, but isn’t it more fun to be rich in your 20s? And it’s not like I’d be rich in my 20s then collapse. I’d still make a decent salary into retirement, and retire comfortably. Of course I would never have done it right out of high school, since I had a whole world to conquer.

Of course it’s not too late. I could follow my dad’s route, finish college, apply to a bunch of public jobs, and hope for the best. I’m a good test-taker so I could

probably find something eventually. And then work my way up my ranks. Public employees are not at will, so I can't get fired for having a Lakers bumpersticker. And the boss is more of a constitutional monarch rather than an absolute despot, since you have the union functioning as a weak feudal parliament. In a VERY indirect sense, the boss is even elected, since you elect the government that appoints his boss' boss.

Of course this isn't a new discovery. This is what my dad wanted all along and which I rejected to start with.

So then is it all Nietzsche spite and resentment? That I'm on strike against the world until people stop having a good time? What does it mean to be anti-pleasure? Especially when your an atheist. Is there anything intrinsically evil about pleasure or is it simply the opportunity cost. That the resources used for pleasures should be used for something higher. But what exactly is higher? Going to New England town meetings? but isn't democracy a means to an ends? Is there any point to voting for the sake of voting? So civic republicanism has to ultimately be goal oriented. Well the goal doesn't have to be hedonism. It could be to have more virtuous citizens. In an economic sense, virtue means producing and

saving. Consuming is economic vice. But isn't asceticism and hedonism linked in this way? Is today's asceticism, tomorrow's hedonism? Speaking purely economically. Our puritan, just keeps working and working, not having fun, and he saves what he earns. And it just piles up and piles up. For what purpose? Isn't asceticism ultimately an investment? That he is sacrificing the hedonism of the present, for far more hedonism in the future. And are we not living in that future?

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[**White knighting for Ayn Rand?**](#)

February 5, 2010 by [Mopenhauer](#)

| [Edit](#)

Reading Roissy has turned me into much more of a

white knight than I ever was. And so perhaps my despair is a tad unfounded in that women are not quite the altruistic do-gooders who get taken advantage of, that he seems to suggest.

I see Roissy as the spokesmen for our historical era. And the fact that he claims outsider status just makes it more official. Its stupid to speak about morality from your favorite part of history. Morality is always historical. In that sense Roissy is 2010 USA exemplar of morality, while I'm morally bad for not clubbing and being a PUA.



Well despair is only warranted if there are innocent victims. PUAS go back on forth on this issue. On the one hand they say they're just giving them what they

want. There the “soft” PUA of Neil Strauss or Will Smith from the movie Hitched, that say its not about domination, they are just letting girls meet great guys they normally never would. And then theres the “hard” PUA of Roissy and Co. Well they go back and forth on the issue. Sometimes they emphasize the extent to which girls are biatches. But even more often they paint a picture of girls as liberal do-gooders, dreaming of live, who get used and abused. And thats kind of a sad world to live in.

Halfsigma did a post on how Ayn Rand is popular with young girls. And I think Ayn Rand is more a spokeswoman for the girls of our age, than Mother Theresa. In that sense its just a market relation. And it is somewhat patronizing to say they are taken advantage of, in the sense that they are pursuing their cold self-interest, whatever they deem it to be. They have hundreds of such transactions, so they probably know what they are looking for. And I suppose any of Roissy’s conquests could start her own blog about how she used and dumped poor Roissy. Now Halfsigma would say it just doesn’t work that way evolutionarily. But that is what Schumpeter would call an atavism. Since eggs are pretty well protected with birth control, it is entirely emotional distress, which is not really justified. Accept for perhaps some

physical discomfort and the threat of STDs. But if that's all I'm worried about, then perhaps I should be white-knighting for the poor bottoms in gay relationships. They endure far more physical distress and possible damage as well as STDs, and there's a strong domination-submission hierarchy there.

What are the empirical facts? Girls can be just as cruel as bullies, as I learned in 1st grade. In 7th grade a girl through a bottle at me, because I was being annoying, and she just laughed at it, while the guys with their motherly empathy instincts, act her didn't she feel bad? Not to demonize or angelify females, but they are not significantly more bleeding heart. At least from personal experience.

Was I a beta? Omega maybe beta never. Before I knew what the words PUA or beta meant, my worst fear was being a beta. In my senior year of high school, an attractive girl who I talked with sometimes during in class so I guess she considered a friend, asked if she could cheat off my test. And I said its against my religion to help people. Her hanger-ons were like come on shes your friend, but she said not its ok. And during the test I kind of went out of my way to screw her up. I probably came across as a religious zealot. Although I meant it in a joking way, that I followed some kind of Satanic religion of

selfishness, not that I was too moral to cheat.

So in middle and high school I kind of went out of my way to be “gruff” to attractive girls, both to show how morally superior and incorruptible I was, and perhaps in a more cynical way applying intuitive PUA, society had taught me. Although it was largely playful “positive insults”.

College culture is what wrecked me. After all Tucker Max is called fratire. On the other hand I wasn’t exactly sympathetic to the girls there. Yeah the guys were all rapists, but the girls were all whores, and they deserved each other. A plague on both your houses! And I was at my most puritanical. So even the lovey-dovey beta couples holding hands disgusted me.

So this despair over poor empathetic girls being pumped and dumped by cruel wolves, is fairly recent and coincides with my loss of moral certainty, descent into angst and retreatism.

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How bad is the world? From the big bang to the big crunch

February 5, 2010 by [Mopenhauer](#)

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q so you hate the world? what else is new?
a that is not secret

q is it all existence that you hate, or simply this specific historical period?
a that is a trick question, if we can imagine a vast lifeless dead universe, that would be neither good nor evil. If it were a world only of bacteria, rocks and plants, that too would not be evil. It is only with pain that evil can even exist. But pain is just a neurological impulse. A Robinson Crusoe can do no evil. Well maybe torturing animals would be evil. But assuming he wasn't Son of sam or that sam is on a vegetable island, no evil can be done. So you need both higher animals, and some degree of sociality.

Q ok so now we enter human history, is that so evil?
A well we hear a lot about the cruelty of cavemen, I

myself use that kind of rhetoric. But cavemen are basically hunter gatherers. At worst you have the war of all against all. You can't have slavery or hierarchy in the Hobbesian war. Only death.

Isn't it a conflict between the spirit and the flesh? The flesh lives better now than ever before. Is the hypersexuality of USA, bad for life? Well isn't that mostly psychological? As a fleshy being, you can just work a job, male or female, get paid, buy stuff and just ignore anyone. You may suffer some material punishments for being so anti-social, but it shouldn't prevent survival. I can only speak as a man. But I think, and maybe I'm wrong, even a woman could break with society enough and still have enough to survive relatively comfortably, without having to deal with rape or sex. Well as a man, I can completely avoid the world of USA sexuality. At least in the mind. Well, not exactly, I'm bombarded by the culture. Well the point is, its all psychological. All about feelings. In past ages that wasn't true. In the glorious classical republics, the dangers were far greater than psychology. If your goal is simply to survive as a physical being, this is probably among the best times in history to be alive.

Well technically the choice of hermitage, was available on all ages. On the one hand their was less

social stigma for pursuing the spiritual life, on the other hand it was less materially possible to isolate oneself. Well a serf can't really isolate himself. But a yeomen farmer can. A farmer not bound to any Lord, is in that sense more autonomous than we can be in this time, since he has economic independence. He does not have to go out of his way to not interact with society.

Is this really the worst time in human history? Well I think our rhetoric has never been more cruel. On the other hand look at the great free Spartan, Athenian, Mongolian, Roman republics. To play John Rawls dice throw of life, odds are I don't end up a free citizen but a slave. That's a pretty hellish existence. In that way I'm unfairly comparing the best situations in historical societies to the worst position in modern society. I'm the lowest man in the American pecking order. But to occupy that position in any past society would be far worse.



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[Paris Hilton Feminism and Roissy in DC anti-feminism](#)

February 5, 2010 by [Mopenhauer](#)

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I don't think Roissyism is as out of the mainstream as it sees itself. On the other hand part of the mainstream is always claiming to be in the wilderness.

I would say Roissyism is the spirit of our entire age. And I wonder what alternate universe, PUAs seem to be living in where they see the vast majority of men as beta male white knights. Agreed that most men are not actual alpha males, but I would say that most men already have the so-called alpha worldview.

So I don't see Roissy and gang has some sort of Matrix secret, more like a more explicit intellectualization of the values that already dominate our age. Wanting to be a PUA, is no more edgy than wanting to be a boss is edgy. The most popular major in the USA is business management, just like the first place any frustrated guy will go to if he googles "how to get girls", will be some variant of Roissyism. But just because everyone majors in management, doesn't mean everyone gets to be a boss.

Even when I was in high school, and pretty far from pop culture, even I pursued some variant of cocky comedy combined with jerkyness. I learned using dog training manuals and playing hard to get from the oh so subversive Olsen twins So little time series. I suppose I was a real misogynist as a teen. I refused to read books by women. I made a point of being mean to attractive girls both as a form of egalitarian social leveling, and too flaunt my incorruptibility. I considered women baby-making machines with possible uses for factory manufacturing work during wartime. I had the whole Madonna-whore complex. With girls both as pure yet helpless virgins to be protected and dark temptresses who would corrupt nobility. I read the Don Juan manual in high school, and was like yeah I'm already doing this. In 8th grade the most popular girl playfully called me "anti-girl". And I'm an omega male.

Is this kind of society the worst in the world? It is libertine and individualistic. Which from the point of the view of the Enlightenment was the highest virtue. IF anything the betacons represent a sort of sexual feudalism, while the gamecons represent capitalistic sexuality. Casual club hook-ups are basically market relations. No different from a boss and employee. IF anything it is more egalitarian since there is no dependency.



IDK, I'm really out of it. I just don't get the MTV generation. I mean on an intellectual level, I kind of understand what's going on, but it doesn't make much more sense to me.

Tucker Max made it explicit when he said that Britney Spears is the feminist icon of our age, and that his lifestyle is perfectly in line with the multiplicity of third wave feminism.

But who exactly needs protection? This is the age of Paris Hilton. Is Paris Hilton the evil whore of Babylon? Well if I'm going to hate her, I might as

well hate her as a Hilton, not as Paris. So shes both the devil and the victim? That doesn't make much sense.

Posted in [Paris Hilton Capitalism](#)

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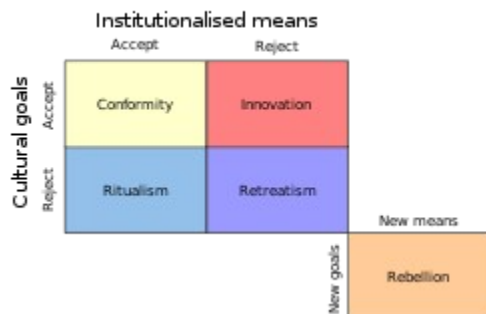
[Living in an evil age: embrace Tucker Maxism or be branded a traitor](#)

February 4, 2010 by [Mopenhauer](#)

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How does one live in an evil age?

Robert K. Merton's Deviance Typology



[Robert K. Merton](#)

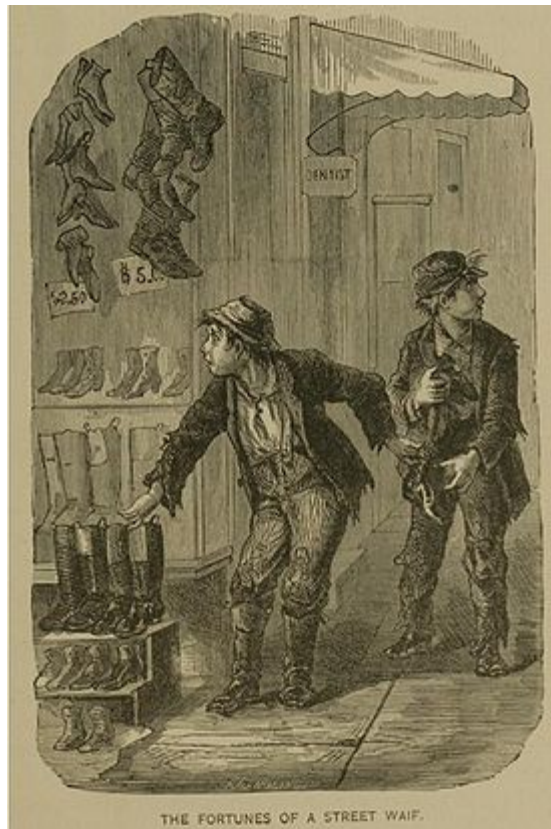
has a useful classification.

1. When an individual accepts the goals and means

together, he is working under **conformity**.

(Example: White collar employee who holds a job to support a family.)

2. When an individual accepts the goals but uses illegitimate means in order to achieve them, he commits crimes in order to emulate the values of those who conform; in other words, they must use **innovation** in order to achieve cultural goals. (Example: Drug dealer who sells drugs to support a family.)
3. An individual may lose faith in cultural goals but still feel obligated to work under the routines of legitimate daily life. This person is practicing **ritualism**. (Example: A white collar employee who holds a job, but has become completely discontent with the American Dream.)



A young [waif](#)

steals a pair of boots.

4. Individuals may also reject both goals and means and fall under **retreatism**, when they ignore the goals and the means of the society. (Example: Drug addicts who have stopped caring about the

- social goals and choose a drug induced reality in favour of the socially accepted lifestyle.)
5. Finally, there is a fifth type of adaptation which is that of **rebellion**, where the individual rejects the cultural goals and the institutionalized means, but seeks to redefine new values for society.

I have gone through all 6 phases, although not necessarily in that order. Conformity would be the Hegelian choice. But I can not bring myself to embrace it. While it is true I draw on my morality for my choice in both a biological and historical sense, it is my refusal to conform that makes me evil. In an evil age, evil is morality. For me ritualism and rebellion were combined together. In that I had a different end than the rest of society, yet at the same time did not truly believe I had the means to victory, and so I rebelled with a stoic ritualism.

I'm literally bombarded with orders, that I embrace Tucker Maxism or be branded a traitor. Those are the terms. Pluralism is an illusion. Its not I go my way, you go your way. Pluralism is in some ways an expression of american monism.

I'm currently in retreatism. I reject both the means and the ends, and see no way of rebelling either. The

problem is I have no where to retreat to. I can leech off my parents a few months, then live off my savings, and then inevitable doom. Do I fear doom? Life is just a chemical process. A cosmic miscarriage. If the universe were dead cold and lifeless, would that not be better? So if that is true on a cosmic level, why do I fear it in an individual level? It is not the dreamless sleep of nothingness I fear. I long for that. It is being stuck for good in this hell, that I fear. Sheer inertia keeps me here.

But why lament? If nonexistence is a good thing, then I shall be forced to it long enough regardless of my Fabian delays. It is easier to just lie in my parents' basement and study abstraction. But once the choice becomes nothingness or the harsh life of homelessness, then nothingness would become the easiest route. Like water I flow to the easiest. The morality of a society is judged by its more evil. I follow Holmes' Bad Man theory of law. Humans are sadists who well calculate how to inflict the most pain in their drive to dominate. They will always inflict the maximum cruelty you allow them. That is why so-called pluralism of good and evil is false.

Right now it is true I seem to be the exact opposite of the values of 2010 USA. But in a way I came to that conclusion precisely because I took American ideals

too seriously. I really believed all the crap they taught us. I deserve the blame for that, since I seem to be the only fool among 300 million who was retarded enough to fall for it. What are my values? Civic republicanism, New England town meetings, Calvinist Puritan Congregational Churches, social egalitarianism, economic decentralization, globalization trade, a well-ordered citizen militia. Isn't that the ultimate American utopia? Aren't my dreams, just Americanism taken to its' logical conclusion? I even embraced a variant of American pragmatism: don't read books, just work out. And what would the citizens of my utopia do all day? Well most knowledge would be useless, since its just a means to utopia. So the only intellectual labor would be science and technology. Other than that my citizens and citizeness would spend all day working out, bodybuilding, turning their bodies into fine Greek statues work of art. Embracing American physicalism? But precisely because I believed so strongly in America's ideals, I became the opposite of what America is today.

But isn't that a good thing? The first-step to a Freudian recovery. All my values didn't come out of a burning bush. Instead they are just an idealized version of the values of the society I already live in.

A more fleshed out version of a 1950s civics textbook.

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**But even the most sophisticated semantics can't
turn Tucker Max capitalism into
Calvinist capitalism.**

February 4, 2010 by [Mopenhauer](#)

| [Edit](#)

What is the point of life? Kind of a bland obvious cliché question. But one that has paralyzed me from moving. Americans are the ultimate practical people, and with globalization we live in an American age. Maybe Matt Ridley is right. Maybe we are just gene-machines, and metaphysics at the end of the day are just peacock feathers to attract sex. And that's why people can just dismiss my arguments as Freudian defenses at best, and crude sour grapes at worst. Look I'll concede that I'm a malfunctioning genetic machine, if you'll concede that that doesn't have to end the conversation, and "fixing" the bug doesn't have to be the solution.

I won't deny that even the most abstract ideas have their origin in the concrete world. But let's talk about them on their own terms.

Maybe I've been too caught up by the words of my worst enemies. Still if we live in this libertarian pluralistic society, then we can only judge by the standards of what is the MOST evil you can get away with without consequences. It may be true that in this live and let live world, one man can chose to be a saint and one man can chose to be a devil. But in judging the society it is only the life of the devil that matters. In this I think I'm entirely correct in judging the ideology of this society, precisely by its most coldly blood-thirsty representatives.

But maybe I'm a little too captured by the Roissysphere worldview. As a virgin well into my 20s, I'm the lowest form of life to the American worldview. And any argument I make against it, will just be sour grapes. I believed in high school that I could pursue the hedonistic life, if I chose to, but was morally superior for not. And in some extent that was my lifetime goal to prove that I COULD have everything the hedonists had, but voluntarily rejected it for something higher. And through that to be an ideal man. A wordly ascetic. In some ways I'm more of a product of American society than I admit. My egalitarianism is in some way an expression of "everyone gets a trophy" soccer moms. Although I don't feel like I enjoyed such ease in my childhood, I suppose it could have been worse in a more

Darwinian society. In a way my morality is a perfect expression of capitalism. Not 21st century capitalism but early puritan capitalism. The idea that wealth is earned through self-denial. But not the self-denial of the monk in a cloister, but of talent active in the world. This is the essence of the abstinence theory of profit. I was right out of Max Weber in my belief that saving = morality.



I used to get really depressed by the Roissy worldview. Although I'm somewhat of a neutral

observer, since I'm more of an omega jerk, rather than beta nice guy.

I WISH I had grown up in the world so many of you had where the fact that girls dig jerks is a "shocking" Red Pill for anyone over 6.

So I started reading all the HBD lit, which is the science behind Roissy. And basically the whole PUA uses alpha and beta interchangeably with R and K strategies. R is the earliest and easiest form of sexual reproduction. Plants that literally sow their oats, and frogs that flood ponds with sperm practice it.

Or perhaps it is simply the difference between the R K reproduction strategy of Steve Sailer, and HBD movement. R strategy is like machine gun fire, K like a sniper shot. Investment in offspring. But again this HBD argument is also a financial one, since it is about careful investment versus ostentatious waste. In this sense Roissyites who rely so much on HBD literature to justify, sex success is everything, ignore the fact that HBD favors the K strategy as the producers of all the glory of civilization and imperialism. The ultimate victors. And in that sense the very birth control revolution, that allows them to have their sexual conquests, makes them genetic failures. They can brag that IF they were a chimp

having that much sex, they would be an alpha male but that's the IF.

There were hundreds of black and brown Roissy's in the 20th strategy practicing R strategy. Yet they were actually more successful since they at least spread their genes, even if survival chances were lower because of low investment.

R plants < fish < reptiles < Chimps < Negroids < Caucasoids K (beta?)

Disney romantic love is not idealistic manginas, but a British Gatling-gun regiment against a Zulu army.

In the Darwinian game, sexual pleasure is just a means to an end. So a PUA saying sex partners and a monk saying bible readings, is the measure of success are both equal failures if their genes do not survive.

So the very birth control that makes this the "golden age of the alpha male", makes the R strategy less affective than ever. Since all that is gained is sexual pleasure, which in Darwinian terms is just masturbation with a partner. So with "Alphas" shying away from the feminist death-traps of marriage alimony and family child support, what was once a "beta" R strategy has become an omega strategy.

The so-called alpha male R strategy has become an omega strategy.

On the one hand clubbing and frats, never appealed to me sensually, and on a gut level disgusted me. On the other hand I'm not a believer in individualism or pluralism. So if that is what our society, through pop culture demands of me, in a historical sense, I'm the immoral one if I reject it. All I know though is whether Roissy is more "successful" than me or not, his life is not my ideal life. But then can we ask for an ahistorical ideal life, or must we submit to what our age says is best?

There is the conflict between means and ends. The means was adventure the ends were utopia. Ironically the very fact that the means and ends were both satisfactory made them both unsatisfactory. Adventure would create such a beautiful life, that it would not matter if I succeeded in the end. And yet adventure for the sake of adventure was worthless it had to be for something grand.

Now I can push utopia way back into the background and simply live for adventure in this pluralistic society. In that sense you don't have to be a Indiana Jones traveling the world to find diverse lost civilizations, its all here.

How did it end so bad? I guess once the warrior dream died, I never found a real replacement that could satisfy both my longterm and shortterm needs, and the culture shock of college hedonism, just through gas on the flames, and caused me to retreat into a very closed fanatical asceticism. I don't think I was entirely wrong. But even admitting my ideas were right, I probably could have served them better by uniting where possible.

I could just accept Max Weber and make explicit what is implicit in puritanism. The free-market is in this sense the Calvinistic God, whose rewards and punishments are mysterious yet just. But even the most sophisticated semantics can't turn Tucker Max capitalism into Calvinist capitalism.

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And “attitude”, would just be a delusion.

February 3, 2010 by [Mopenhauer](#)

| [Edit](#)

I was not “demanding” utopia. I was simply explaining that for the few months that my parents are willing to support me without me working, existence is preferable to nonexistence. This is justified because life in a utopia is better than never being born. I’m not living in a utopia. But I’m free

from humanity and have no contact with man. From that perspective I have a Republic of One Man, with perfect liberty and equality.



Most of the time when people say attitude is everything, they mean New Age if you just smile enough, you'll get whatya want. Your using it in a more Stoic sense.

” Life is 15% what happens to you out of your control and 85% your attitude about it. “

That is a very Stoic idea. In fact Epictetus or Marcus Aurelius would make the ratio 100%. I was very influenced by Stoicism for a time. The mind is free though the body is in chains. And even historical Hegel, said stoicism would be a suitable ethics for a corrupt time. But Hegel also pointed out that stoicism must by its own logic slide into skepticism. There is no logical reason to doubt only the reality of the negative, but to accept the truth of positive. And so to complete Stoicism one must doubt everything. And

what could produce a more unhappy consciousness than that? My pessimism grew directly out of a stoic mindset. I can not simply go back to stoicism, since my current state is its logical conclusion.

If virtue for virtues sake was all that mattered, then the more evil the age, the more chances one would have to demonstrate virtue. I lived much of my life by this stoic principle. But I never saw virtue as purely individualistic. Even if there was only one man in the world who had virtue, it would still not be individualistic. In the sense that virtue is inherently social. You CAN be virtuous alone, but i must be towards a Kingdom of Ends. This is the role of utopia in Kantian ethics. So I see virtue as inherently goal ended at least in a vague sense. Thus I do not see virtue as possible in perfectly evil times. Without the possibility of being virtue the mind can not not be free. Stoicism is impossible. And “attitude”, would just be a delusion.



What is the value of freedom? In some sense that is the question of theodicy. The closest answer to

solving the question of evil has been “free will”. God willingly abdicates his power to man because of the eternal intrinsic good of freedom. That argument is also a secular argument in that we justify all the evils of the world because of the highest good of individual choice and diversity. Everyone on all sides uses the language of freedom. In the 19th century it was simple, freedom stood on one side and tyranny on the other. It is easy to say well those who have adapted the language of freedom are really just the old feudalists accepting defeat and still holding their feet. And for some, many, that is the case. But there are others who make a sophisticated case for their notion of freedom. Freedom isn’t that new. Free will has been debated throughout history. The Protestant reformation was about freedom, which in turn drew on the original freedom of early Christians. Even feudalism, the most openly unfree of ages, was about the defense of ancient privileges which were also “liberties”.

Don’t I also justify my actions in the name of freedom? That by being tied to a boss, and by extension to the values and culture of society, I lack autonomy and am thus not truly independent and free? And that that prospect is unbearable.

Most of man's ills are caused by man. And they can only be caused by man because man has freedom. Thus freedom has come at an incredibly high price. We can attribute all evil in the world to freedom. So what exactly is this pearl of great price, that we sacrifice the kingdom of happiness for? Well usually freedom is used to justify evil. In other words a utopia of automatons that could only do good, would be bad without free choice. So implicitly it is conceded that freedom is the freedom to do evil. Now some argue "good" can not truly be good without the choice of evil. I'm willing to grant that it doesn't deserve moral worth. But it become word play. The action that in our world we consider good, could still take place. So God or Man, think it is worthwhile that we be given the option to be wrong.

Of course is that what we really want? In the sense that we do not chose our personalities and our inclinations. So we have the burdens of responsibility but don't really enjoy the true fruits of freedom.

Asking why freedom is good, is like asking why good is good. And yet pleasure as a good has been taken for granted, and I've grown to really despise and hate pleasure. I'm an old Calvinist in that way.

Is this a horrible world? Perhaps I've been a little bit Eurocentric. There have been some golden age

eastern civilizations. But nonetheless for the third world and also for people of color in the 1st world, while it has not exactly been a straight line up, I think its unarguable that the last 60 years have been the greatest good in their 60,000 years of existence. So thats saying something. And for European peoples to, while it has been more zig-zagged, from 1400 to well into the 20th century the trend has been for the good, with each year being the best in history. In someways we've been in a downward slope recently, but I suppose this could be seen as a cost of integrating the third world in. Raising the standards of living of billions of Asians, could lead to a stagnation and even immiseration of a few hundred million euros. So from a utilitarian numbers perspective even the darkest aspects of the last few decades could be seen in part as the price for raising billions of Asians out of poverty.

Or take women's issues. A big part of the cruelty of existence is Roissy in DC and his perspective. In some ways it still sucks to be born female. But it sucked a lot more for the last few thousand years. Roissy talking about caveman raw male dominance, seems almost comical when his big club is "negative compliments". So there are plenty of issues about women, but if I'm going to make that a big lynchpin of this hellish world, I need to also consider that

women have never had it better. The great free republican empires of Athens, Rome, and Mongolia, also meant rape slavery for thousands of young girls. So if women's lives are the measure of world cruelty, we are much better off in Roissy's world with all its' flaws. Even the issue of women's "purity" is not so one-sided. In more puritanical ages the purity of womanhood was defended. And yet one of the most gnashing things about Roissy is that he takes such pleasure in muddying girls, and then debases them because of that. And so Roissy is only evil if purity is worth something. We live in an age in which purity has been most devalued. Is that a negative? It makes Roissy the least damaging. And even the most puritanical ages were not able to wipe out the biological goal of it which was to preserve the male line. In that sense purity was only about fallen women and not fallen men. In a puritan utopia perhaps fallen men would exist, but that has not been the case historically. Even in the 17th century when rakes were villains, it was not the same thing as being a whore.

Well what about direct democracy? Isn't that what Web 2.0 is? Isn't debate politics the Athenian assembly in everyway except for the ability to make decisions. And if we can not trust man to even be rational egotists, much less altruists, due to his

irrational sadism, does that not mean that to some extent the fear of democracy is justified? Although there is the question of the chicken or the egg. It could be that power shapes the people in its' own image. So its not entirely clear cut.

So if the world were justified, what would it mean for me enamdar as a concrete individual? Just jump into the ratrace any job will do, that is the real Germanic meaning of freedom?

While I'm not exactly an ethical pluralist, diversity has its advantages in that it preserves many lost worlds for adventure. Modern america's diversity certainly allows one to be an Indiana Jones anthropologist.

While it is true that many themes have been repeated thats largely because new posters would reopen debates that were already closed. While I would redirect them to past posts, in fact these new discussions were not mere repeats but deepened and enriched my thinking. I myself have at numerous times raised objections to my own ideas, explored different pathways, and tried to philosophize the positive aspects of society.

At numerous points both here, and in my actual life, I have considered what it would mean to "integrate"

into society assuming I could become reconciled to it. One of the biggest barriers is “wasted time”. The idea that if I wanted to live the Gossip Girl life, I should have just started when I was 4, and I can’t just chose to now. This in turn can lead to further lost chances. I could have said back in August 08, when I was living in my own place, ok Hegelian ethics says that history determines ethics, and our society through pop culture, says that the highest existence is to be a pick-up artists with sex as the only measure of worth. And I could have joined a frat, and just pursued my Hegelian duty as determined by US pop culture.

IDK maybe some of it is personal spite for my parents, but the fact that I care what they think about me at my age, is in itself proof of what they think of me.

How far I have fallen from the brightest days of high school. Most of the light was false moonshine bit a tiny sliver was true sunlight. I was the stunning new superpower, with a new ethic, that would dawn a new age. I was stronger and equal to any jock, but stood for a totally new way. That was the Dream. That I could compete with Them in their own turf, and still be Me. The greatest tragedy is that despite

all the delusions, and all of my ham-handed mechanical idiotic blunders, like Icarus I almost touched the sun.

So for the curtain to close on such a great act, to fall to earth and be a mere mortal, it is easy to prefer to end like Icarus in a glorious ball of flame instead. Or I could cut the ropes, and let myself fall, and from the bottom make the slow, painful realistic progress of growth as opposed to the great Napoleonic conquests.

I'm at war with myself. In one sense I feel like the veil has been lifted. That if I could go back to pre-K, I would know how to live myself in the 21st C USA that actually is. But are the dreams of the "coulda beens" of the past any more obtainable than the "could bes" of the future. If they are more unassailable, it is only because they are impermeable to scientific testing.

What would recovery look like? I can't register for any classes till summer at the earliest. But I can try to stay out of my parents hair so that I don't sink into depression out of spite. And just work on physical recovery. Maybe in the basement at first, then at the gym. And then take classes through summer into fall, and finish off the few credits I

have.

Well I mean duty is duty, 2010 US pop culture, just tells me what I should aspire to be. I pursue my ethical obligations. Obviously my ability to actually fulfill them is limited by my talents. But duty is not a command to the impossible. Inherent in duty is authority, but that authority is internal if it is rationally just. It does seem illogical to freeze oneself simply because one has missed opportunities in the past, there is no surer way to ensure one misses opportunities in the future. And assuming my current knowledge is correct, it could be that only my actual life experiences could lead to such understanding.

You know its funny. As a young boy I lamented the world had become too soft, too easy. There were no more dragons for knights to slay. No Nazis to battle, no kings to overthrow. Nearly every nation in the world was a republic with some variant of commitment to liberte egalite fraternite. To be a soldier was to be more of a policeman than a conqueror. While the world has not suddenly become drastically worse since my boyhood, I now see legions of dragons surrounding me from every

direction. Now I lament that there are too many dragons that want to devour me!

But one led to another. To be a Knight I had to be fighting for a noble ideal. And so that beautiful virgin became too contrasted to that whore reality, leading to my miserable life.

Am I too much of a gentle lamb for this cruel world? Was it preordained that pure goodness be weeded out in a world that could not tolerate it?

So yes real evil does exist in 2010, evil of the magnitude of Kings and Fuhrers. I have my World War II to fight if I want it. But no army. Me myself alone. More of the adventurer hero, than I bargained for.

Personal responsibility? Well to the extent that this world will destroy me, I willingly chose to cling to Right, instead of striving to be the toughest wolf on the hilltop. So I was not pragmatic.

On a grander sense, from the POV of the Grand Idea, am I enamdar responsible for the world Sinking into the abyss of the new Dark Age made all the more sinister and more protracted, by the light of perverted science? As an infant I did not stamp out the serpents in my cradle as Hercules had

done. And so the lamb of the world was strangled in its' sleep. And so the world was engulfed.

Furthermore out of love for the first sister of liberty, I used the sacred key to open the forbidden door, and so allowed the world to be drowned by the black ocean. I condemned those Philosopher Kings who said they knew better than the majority. I put all trust in 51%. The merging of evil individuals into the "good" people, only concentrated the monstrosity.

By breaking down the order of feudalism, I allowed the resurgent forces of chaos to create a new Dark Empire. I ranted against the Great Chain of Being, and am directly responsible for the snapping of the link. I smashed hierarchy stasis, out of trust in disorder, this I take personal blame for. This is my original sin. For the sake of Republic and Democracy, which I did achieve, I unleashed dark, dangerous, powerful terrible forces that I did not at all comprehend and had no chance of controlling.

Well perhaps I have been too much of an individualist in categorically condemning individualism.

What are some possible worlds?

1. People can ONLY do evil

2. People can ONLY do good

3A. People mostly do evil but the individual is free to do good

3B. People mostly do good but the individual is free to do evil

So there isn't a real contradiction between being individualist anti-individualism. I have debated individualism as though we lived in 3B, when in fact we actually live in 3A if not 1.

So we are not debating a monist or pluralist commonwealth. That is just theory.

In fact we live in a world which is very nearly perfectly evil where even the choice of good has become impossible. In that sense I act as an individualist against society, without advocating individualism for the sake of individualism.

Holbach wrote:

“In calling mortals into life, what a cruel and dangerous game does the Divinity force them to play! Thrust into the world without their wish, provided with a temperament of which they are not the masters, animated by passions and desires

inherent in their nature, exposed to snares which they have not the skill to avoid, led away by events which they could neither foresee nor prevent, the unfortunate beings are obliged to follow a career which conducts them to horrible tortures.

Travelers assert that in some part of Asia reigns a sultan full of phantasies, and very absolute in his will. By a strange mania this prince spends his time sitting before a table, on which are placed six dice and a dice-box. One end of the table is covered with a pile of gold, for the purpose of exciting the cupidity of the courtiers and of the people by whom the sultan is surrounded. He, knowing the weak point of his subjects, speaks to them in this way: “Slaves! I wish you well; my aim is to enrich you and render you all happy. Do you see these treasures? Well, they are for you! try to win them; let each one in turn take this box and these dice; whoever shall have the good luck to raffle six, will be master of this treasure; but I warn you that he who has not the luck to throw the required number, will be precipitated forever into an obscure cell, where my justice exacts that he shall be burned by a slow fire.” Upon this threat of the monarch, they regarded each other in consternation; no one willing to take a risk so dangerous. “What!” said the angry

sultan, “no one wants to play? Oh, this does not suit me! My glory demands that you play. You will raffle then; I wish it; obey without replying!” It is well to observe that the despot’s dice are prepared in such a way, that upon a hundred thousand throws there is but one that wins; thus the generous monarch has the pleasure to see his prison well filled, and his treasures seldom carried away. Mortals! this Sultan is your God; His treasures are heaven; His cell is hell; and you hold the dice!

We are constantly told that we owe an infinite gratitude to Providence for the countless blessings It is pleased to lavish upon us. They boast above all that our existence is a blessing. But, alas! how many mortals are really satisfied with their mode of existence? If life has its sweets, how much of bitterness is mingled with it? Is not one bitter trouble sufficient to blight all of a sudden the most peaceful and happy life? Is there a great number of men who, if it depended upon them, would wish to begin, at the same sacrifice, the painful career into which, without their consent, destiny has thrown them? You say that existence itself is a great blessing. But is not this existence continually troubled by griefs, fears, and often cruel and undeserved maladies. This existence, menaced on so

many sides, can we not be deprived of it at any moment? Who is there, after having lived for some time, who has not been deprived of a beloved wife, a beloved child, a consoling friend, whose loss fills his mind constantly? There are very few mortals who have not been compelled to drink from the cup of bitterness; there are but few who have not often wished to die. Finally, it did not depend upon us to exist or not to exist. Would the bird be under such great obligations to the bird-catcher for having caught it in his net and for having put it into his cage, in order to eat it after being amused with it?"

Are not our parents, our creators? Have they not forced us to play a game we did not wish to play?

We are flung into a miserable hell without our consent. To satisfy the sadistic impulses of our parents.

MY parents don't take my arguments as legitimate arguments. My mom at first believed that certain evil books had poisoned my mind, but now she just parrots my dad. They are real psychological determinists. My dad said "no need to get angry, its not personal", during one of our more heated exchanges. Not personal? What could be more personal than suggesting that my views are not

“real” but just manifestations of my psychological disorders and social failures?

I’m not a dogmatic idealist. I admit that ideas don’t drop out of thin air. But just because ideas have their origins in personal life, does not mean they are all nothing but defense mechanisms. It’s a feedback loop not a conveyor belt. Once ideas are developed they take on a life of their own and have the power to influence social and personal life.

It is true that I was a friendless loser all throughout elementary school. This probably had a direct influence on my developing thoughts. But middle and high school was different. Yes it’s true I deluded myself about just how popular I was, but some of it can be measured objectively. Now my parents explained that away with I’m just a weird funny guy, or people like me but I don’t know how to make friends. That’s not entirely true. By that time my ideal man, of who I wanted to be was already affecting my interactions with the popular culture. With the MTV generation.

College is where the idealistic and psychological heuristics come into the most conflict. I HATED college life, not because I was scared to be away from home etc, but because I experienced real

culture shock there. And was disgusted on a gut level with what I saw. Since the raw animal hedonism I saw defined not just that small college, but all USA culture, which is all world culture, I fell into a deep pessimism. At times I raged and fought against it, but I knew in the end one man against the world was fruitless. If you insist on my college decisions being purely personal, than I think it is impossible to explain my actions. By the middle of college, ideas were the determining factor, and me as a concrete individual character had basically withered away.

But as long as we're speaking two different languages, playing two different games, communication is impossible. So I'll just take my parents' generous offer to stay 6 months in the basement for free, and then move back out and wait for my savings to run out.

There really isn't much that I can do. Evil has won in the world absolutely. The best I can content myself with is being a Stoic, living virtue for virtue's sake. But that seems utterly futile. So I guess theres nothing left to do but study the most abstract concepts of being, the most cutoff from the pollutions of the impure world. And wait.

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[A Demon Haunted World](#)

February 3, 2010 by [Mopenhauer](#)

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Well what was unthinkable back in July, has thanks to mom, become a reality. I was thrown out of the house in August to go to college, I dropped out of school in October, and sat alone in my room till January, when my mom convinced my dad to let me move back into the basement. I don't have much contact with my parents and am basically as isolated as when I was living on my own. My dad is retiring soon.

I don't know how long this can last, but my parents haven't given me any definite date when they will throw me out again, so for an indefinite period "I've won". In part thanks to this thread, which helped me understand what my position actually was. Of course my dad never really accepted that my problem was philosophical and not psychological. He says my way of life is like incest, taboo in all societies. And he makes some of the arguments found here like I'm a hypocrite for leeching off people who have to be part of society. But he hasn't been able to convince me by reason, and how can he? he doesn't even take my arguments as as real.

What exactly is personal responsibility? To me that is a Calvinist concept. God endows us with our human fallings. It is inevitable that Adam will sin. That we will sin. That we will fail. He sees it, so it is predestined. Free will does not exist, and yet it is on the basis of free will that we are damned.

Between our genetic dispositions, our upbringing, and our life experiences which amount to our behaviorist reward and punishment conditioning, along with all socioeconomic and cultural factors that go into shaping our historical personality. What exactly do you mean by personal responsibility and free will? All people will pleasure, and oppose pain, although definitions of pleasure vary extremely. Thus if all people were perfectly rational, they would all seek the same thing.

Of course many people far more miserable than me have a will to life, that I lack. I can not admire that. It is the idiotic will to life that lets this travesty of a planet go on spinning.

Where can this end in the end? I've escaped human society. Although in some sense that escape makes me more miserable. There are few people I know in real life, who are as straight evil as Roissy in DC, whose blog I read daily. In that sense society is preferable to the internet. But if Roissy were just

some fantasy blogger bragging online about getting away with being a serial killer, that would be one thing. But what makes Roissy powerful and depressing is that he matches with reality.

But I've also self-censored myself and for the most part I dedicate my time to the study of history, science, philosophy, economy, theology etc. A retreat to a more civilized time. I prefer very abstract metaphysics and theology, which while devised my man, let me escape most from concrete individuality.

i could have just went back into society. Got some menial job. Survived. Done my best to be a loner, and to have as little interaction with society as possible. That to me is not a liveable life. For me the only two options are hermitage and conformist hedonism. Both reject any illusions of individualism.

Human cruelty and drive for dominance are to much for me. I have studied man, and decided I can not live among him.

I do wonder, why has man historically been so dishonest? Why could he not simply say power is moral? Why did he paint beautiful chimeras that I seem to be the first fool in history to have truly believed? It is as though human history were an elaborate spider web designed to snatch me. I was the

one fly to be caught. And now the spider of the universe devours me.

My parents are far more guilty for their resources being wasted than I'm. They had far more free will in the decision for me to be born, than I had.

If there logic was, "well if our future son, doesn't like life he can just off himself", then they truly would be psychopathic sadists.

Besides I have never claimed that it is possible to appeal to an ahistorical morality. While it is true I'm immersed in the ethics of the past, in the end it is impossible to create a morality based on taste. The only morality of our society is selfishness and sadism. If you accuse me of being selfish, you accuse me of being a patriotic citizen. Now perhaps you think I have integrated the morality of our society by being selfish. Well that is true in that being selfish, I'm being moral by our society. But I have not embraced ENOUGH of our society's morals to survive in it. Since morals are historically determined, I'm immoral precisely to the extent that I lack sadism, selfishness, and the will to power and lust for dominance.

I think it is a waste of time to contribute to a better society. That is not the direction of history. The best

one can do is make this hell slightly more bearable. For me nothing could be more evil than that. It is precisely that useless do-gooding that makes this world just barely liveable. As Schopenhauer said if this world were any worse it could not logically exist.

The tiny minority of good in this world is what makes evil possible. IF there were only demons in this world, there would be no need to lament the suffering of devils. Although evil in this world has come close to 100%, that the problem of sympathy scarcely exists.

You can simply say that I'm foolish. That while everyone else was able to instinctively discover the true morality of society, I clung too closely to the word.

Well that's just the point. Parents have children for their own pleasure. Historically the main pleasure has simply been the biological urge to reproduce which is rewarded by the sensual enjoyment of copulation, along with the economic need to use children as social security. Now a days children are enjoyed the same way puppies are. Either way children are forced to endure the trials of this world because of the whims of parents. Yet parents have the nerve to be all sanctimonious with personal responsibility!

How did I end up in this mess? Can genetics and behavioral conditioning explain everything? Someone with a different personality put in my exact same situation could perhaps have ended up differently. So if its not nature, than perhaps it is nature- genes. So am I simply a defective genetic machine? Perhaps. The answer is a simple yes in the sense that I will not fulfill Roissy in Dc's biological imperative to reproduce. Darwin will ruthlessly root my genes out of existence.

How exactly did I end up in this situation? Was it simply bad choices? And yet there was no one big decision in my life which changed everything. Or even the decisive turning points in my life had a long set of causes. Perhaps it is written in my "character". But what exactly is character or personality? We do not chose who we are. We might wish to be Cato. And everytime we are offered a free-willed choice between A and B, we can consciously chose to act as Cato would. But that does not make us Cato. It is a question of the will. Can we be blamed for the lack of will? You can use the circular logic that anyone who lacks will did not TRULY want the will. But then will and want simply become identical. Take St. Augustine who cried out save me God.. but not yet. Did he truly want the will? To what extent to we really chose who we are? And if we do not chose it

how can there be personal responsibility? But is free will worth it? The word freedom is one loved by all, so it is identical to saying good. But is freedom good? All my life I have fought for my ideal of freedom. But what do we mean by freedom? At least in the Anglo-Saxon sense freedom means the freedom of the individual to make decisions for himself. Is that so valuable? It is so deeply assumed in our culture that it is almost like asking is good, good?

That brings us to the question of Brave New World, or Dostoevsky's Grand Inquisitor. Is happiness and harmony granted by a benevolent tyranny preferable to the misery of freedom? Isn't God the greatest tyrant of all? And his subjects- the Angels, are virtue robots. They actually completely good but they can not do otherwise. But isn't that preferable to man? For all of man's actions are pre-determined. The only way to break the chain of causality is to act completely randomly, and what is less free than chance? So man is just as pre-set and robotic as the angels, yet he can do good or evil, and the vast majority of the time does evil. He is as much a sadism robot as angels are a virtue robot.

Is this all personal? Am I just a deeply flawed character who uses philosophy to justify my well deserved misery? Well it isn't accidental that I have

my worldview, while the rest of the world doesn't. I'm no prophet that was handed a divine book. Thousands of others read Schopenhauer and others, and don't end up in my conundrum. In that sense it is of course personal. But it is more of a feedback loop than direct causation. Its not simply I have a miserable life, so I justify it with philosophy. It is true that my personal life experiences contributed to my ideology. But ideology can take on a life of its own beyond its' origins.

My original goal was to be an adventurer. Perhaps had I been more satisfied in conventional life, I would not have had to dream. But the idea of having adventures for the sake of adventures did not appeal to me. And so there was the great utopia, that all my actions were contributing to. The utopia was far in the background. A Platonic noble lie to justify doing as I wilt perhaps. The American Dream of a white picket fence, a car, a wife, kids, car, dog. That I always took for granted as reachable by anyone and boring and not worth living. Perhaps my blue collar parents made it look to easy. Now it seems impossible for me to reach even the most menial positions in USA society. The horatio alger myth of rags to riches, I always considered a myth except in the field of the military, which is the route I pursued.

The utopian end goal, which was supposed to languish in the back of the mind, slowly pushed all else out of the way. Men who were supposed to be simply heroes and inspirations became dogmatic tyrants over my mind. My slave became my master. What was once an inspiration for superhuman action, became the cause of sloth and apathy depression.

I once made the same criticism of utopia that satan makes. That heaven is ultimately boring and static. And so my ideal future was dynamic and warlike. Cyclic. There would always be a need for warlord heroes. Of course having become more humanistic, nothing seems more crass to me now than that a single child should cry tears of pain, so that some great man can flex and show off his biceps.

Our age is not only evil, it is boring. Perhaps it is the boringness of evil that freezes me even more than its cruelty. Evil is repetitive. It does not stimulate the mind. It is lowly. It is not just that I will face cruelty in the vampire age, it is that there is nothing that excites me. I can not think of a remotely realistic possible biography for myself, that I would want to live in this world. All roads are uninteresting. There is no movie of life on this planet, I would want to watch. There is no possible good life. So all the criticisms of the boredom of heaven apply equally to

hell. In a perfectly evil world such as ours, life is just as boring and unliveable as a perfectly good one supposedly is. So perhaps my problem is not that the world is not utopian enough, but that it is too evil utopia. It is the perfect utopia of the Marquis De Sade outlined in 120 days of sodom. It is a sadistic utopia, but a utopia nonetheless. Perhaps I have not been generous enough towards the amazing harmony of the perfectly evil world. Or perhaps it was precisely this evil harmony that disgusted me?

From an anthropological perspective this abyss of the new Dark Age made all the more sinister, and certainly more protracted, by the lights of perverted science, is quite interesting and worth studying. I'm of course a product of my age. But to the extent that I escaped into history and philosophy, I'm an artificial product of the past. An Athenian citizen, a Roman consul, a German metaphysician, however much he might morally despise this new world, would find endless studies of interest. As a man whose soul is trapped in the past, there is nothing more remarkable than this Sadean Utopia. Who could have imagined that all the dark visions of Nietzsche could be realized and made into reality. That Aryan tribal morality would again rule the roast. That strength alone would constitute morality, and the only evil would be weakness?

I'm lost and I see no foreseeable way out. Ah lucky Jacob you only had to wrestle with God but one night, I must do it every night.

Well my parents can't support me forever. And once I'm thrown out my savings will last a year or so tops. So in that sense I have put my money where my mouth is, since my life decisions entail that I won't live a long life.

As for "leeching" off my parents. That's their decision. I didn't ask to move back in. Life in a utopia would be worth living. I'm not living in a utopia now. But at least I'm free from humanity and free to contemplate higher ideals. My parents forced me to be born. That's why I feel perfectly justified in remaining alive by leeching. And never being born is NOT the same thing as being born, living a miserable life in a hellish world, and then being driven to suicide. So my parents are not off the hook on that count. Anyway I don't have any powers to compel my parents to support me, so this is a libertarian free-willed voluntary exchange of values. My parents value me not dead in the gutters more than they value the resources it takes to keep me alive. Perfectly in line with the voluntary subjectivist freedom of Neoclassical and Austrian school psychological economics. According to the theories that everyone

on this board accepts, no economic voluntary exchange of value is any more immoral than any other. So I'm in the clear.

Anyway its ridiculous to speak of morality. In the past there were sublime ideas about morality, but people often masked great evils behind sublime ideas. In this age the mask has been lifted. Sadism and power are the only morality. We have returned to Nietzsche's Aryan tribal ethics. I'm only immoral so far as I'm weak. Which is true. I don't deny that I'm immoral by the standards of our historical age, in the sense that I lack the ability to impose my will to power upon the world.

Do I wish I had been born a different person? A personality more suited for "success" in this world. To me that's the same thing as wishing to never be born. Since my very essence would not exist. So this other "me" might be born to the same parents, might look like me, but would really be a different person. So theres no reason for me to feel any identification with this other "me", other than the childish fact that we look alike.

Whats the point of studying theology, science, metaphysics, economics etc? It wont do me any good. Well that just it. The only thing good in this world is the most abstract. The concrete realizations

of anything in this world is hellish. Perhaps I'm being a bit Platonic here? Well not exactly I think good realized on this world is superior to any form above, but since there is no good in this world, I have no choice but to turn to forms. While I have not turned my body into a work of art, in some sense I have done that for my mind. Like Aristotle's God, I comprehend only the most pure, abstract beauty.

On religion. The only religion I could really accept as making sense would be Gnosticism. In which the creator God is a cruel fool. In which existence is a curse, and our only hope is to escape being. I suppose there is some parallels with Buddhism or Hinduism in that existence needs escaping from. Or perhaps I could accept a weak God. Just a flickering candle at the birth of humanity, but growing, growing in strength with man into a great flame! But ah the spark is being extinguished now.

I could have just played the game. Its not true that I could just be whatever I set my mind to. But perhaps I could have accomplished something within the framework of the ratrace. But what? What would be worth it? Its worth than thinking I would fail. Its that there is no possible success within this world, that I would want. The rejection of success is even more

painful than rejecting failure. But it all powerful in rejecting the will.

Who am I talking to? As I scream into the dark black abyss. Am I wrestling with God, a phantasm, nothing, or myself? What possible answer do I want? I have my hands around the throat of nothing, demanding an answer I know it can not give.

I think of Camus' stranger in the prison cell. Always bored and unattached to life, he embraces those few moments he can stare at the cold stones. The memories of one day, are enough to keep a man occupied for eternity. I'm in my own prison cell now, and my time to is limited. That is what freezes me. But did I not promise, that free the arbitrary power of a boss I could turn both my mind and body into a work of art? Despite all the hells existence has brought, a utopian world would be worth it all. There I defy both Schopenhauer and Dostoevsky. Do I not have it for myself now? Am i not Robinson Crusoe? The Republic of One Man. Must all existence be a curse? Even utopia? That I reject. But I must reject it in deeds. It is true time is limited. But even in a utopia, man does not become immortal. Men still die in utopias. Perhaps they even live shorter lives of pure bliss. So time is short. But would I not trade 100 years in this world for but one day in utopia? And so

I've been granted it. So long as I'm cut off from the scourge of humanity. I'm perfectly free, perfectly equal. There is no Other to impress. I'm my only Other.

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Vampires: A lion in a den of men

February 3, 2010 by [Mopenhauer](#)

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Well despite the fact that I'm not religious many of the philosophical questions I grapple with are theological in nature and the thought experiments in questioning God AS IF he did exist are worth asking. For what purpose would a perfect God create an imperfect universe, is free will worth evil. And so Christian existentialists like Pascal, Kierkegaard and Dostoevsky have greatly influence my thinking.

Kierkegaard incidentally wrote Diary of a Seducer based on Don Juan and Casanova. He saw the seducer as the prototype of the aesthetic stage of life. Chasing beautiful girls becomes an end itself, an art form. The problem is that once you have progressed to ethical life, or religion it becomes impossible to slide back down to aesthetic life without Sartrean bad faith. The aesthetic man is not unethical, in the sense

that that category does not even apply to him. He is in a Nietzschean way beyond good and evil. But an ethical man who embraces the aesthetic life is not aesthetic he is a fallen ethical man. And there is a big difference.

Kierkegaard ironically played a role in my one attempt at sarging. My wing had this PUA math magic trick. And the girl he tried it on had read the Game and knew all about PUA and called us out on it. She said I don't think drunk sluts at bars are going to be able to do math. She happened to be an artsy-type lesbian with a nose ring. It turned out she was a philosophy major and I said "you know Kierkegaard wrote a lot about seduction", to which she responded "didn't he commit suicide?".

I think the transition to sarging could have been made back in high school from being a military buff to embracing the strategy and tactics of sarging. I was a quiet kid in elementary school and had a chance to reinvent myself as wild and crazy when I moved to a new town in middle school. I actually had popular attractive girls literally chasing me, calling me cute saying they liked me. And I had some playful flirting with the popular girls all throughout middle and high school. Although I realized that they were just joking playing around with me, and didn't actually like me. I

value humor so I didn't mind it, but I knew better than to make a fool out of myself by taking their comedy act seriously. The self-help guru's mantras have a grain of truth in the sense that my delusional overinflated ego and confidence with no basis in reality, led to some genuine accomplishments I was elected to student government, nominated for homecoming king, briefly held the benchpress record, and played football, wrestling and swimming (although I sucked at sports). Throughout high school I wavered between aesthetic and ethical life. I regarded girls as a distraction from the "mission" although I delusionally believed I could have any girl I wanted if I chose to pursue that path. In college it became impossible to waiver and I embraced a rather uptight puritanism. But as I studied philosophy I came to see truth in Hegel's concrete ethics as opposed to Kant's abstraction. Ethics governed by the actual society you live in.

Hegel writes: "The fact that I must direct my conduct by reference to others introduces here the form of universality. It is from others that I acquire the means of satisfaction and I must accordingly accept their views. At the same time, however, I am compelled to produce means for the satisfaction of others. We play into each other's hands and so hang together. To this extent everything private becomes something social.

In dress fashions and hours of meals, there are certain conventions which we have to accept because in these things it is not worth the trouble to I insist on displaying one's own discernment. The wisest thing here is to do as others do.”

In that sense conformity and peer pressure are actually the highest representations of freedom. The difference between the individuality of a citizen and a rebellious teenager. Hegel says the real is rational. So I made a rather intense study of popular culture. I was interested in studying the way in which pop culture expresses the values and duties of our society. In that sense the highest duty and virtue was to pursue PUA sarging. But it was very hard to truly embrace that life with good faith. It is just as impossible to travel back in time intellectually as it is physically. In some sense I maintained my semi-religious ethical views while realizing that they were not grounded in biological man as he actually was. In a sense my pessimism derives from having Christianity without Jesus.

Well the inclinations that come naturally to everyone in our society (eg wanting to get laid), don't really drive me. So what is first nature to everyone else, has to be made a rational argument to me, and so I see PUA as sort of a Hegelian duty as opposed to others

who feel it internally. I suppose it was necessary that all spiritual illusions be blown away before I could truly see the world biologically.

I look back and regret that I read the Don Juan manual back in 2004, and just concluded that I was already using its tactics naturally since I “played hard to get”. Development is evolutionary, which is why “confidence” and “alphaness” is the sum total of life experiences and not just an attitude you can decide to have. In that sense the lost time 2004-2010 is a shame. But I think theres an analogy with the football team. I SUCKED at football. Most boys play street sports and some organized sports from the age of 7 till college. I never played any sports outside gym till 10th grade. I was on the football field a grand total of 3 times, the 2 years I was on the team. And yet I consider my lackluster athletic career one of my greatest achievements. It was a case of the will determining destiny over nature. So PUA is a lot less secret than it was in 2004. But if PUA has one show on VH1, sports has 20 whole stations. So PUA is a much bigger “secret” than football ever was. And anyway the basics of PUA aren’t new. Jerks get girls, nice guys finish last has been a mantra for the last 3000 years. In that sense I was far more backward in sports than I’m in PUA. I made 2 weak attempts to join school teams in middle school and quit both

times. I spent 2 years of high school letting my body turn to sloth. I could have just said look at all those wasted years, why bother with sports? So I made one weak attempt at sarging 2 years ago. While not successful, it was kind of fun doing improv. In some sense the PUA team is the same thing as the football team. A group of guys organized and practicing for 2 hours every night after school. And I may suck just as much as PUA as I did at football, but the team could become an end in-itself. And like HS football its a team with no tryouts and no cuts, open to all who want to play.

While I might not naturally be inclined towards the values of 2010 US pop culture, as Spinoza said “freedom is recognition of necessity”.

My life is kind of a mess right now, since I kind of took a scorched earth policy to wreck my own life, to make sure I couldn't chicken out from nihilist apathy. But I think for too long I've put the cart before the horse. That I've got to solve everything physically through exercise and social success will follow, as opposed to pursuing social success even if not at full-attractiveness as the most powerful motivation for exercise. And there are ways to “fake” attractiveness, while no way to fake strength.

I guess the other thing is my career prospects which look bleak. But I guess I regret I didn't major in something like business or computer science. But the idea that I could force myself to love math is a fantasy/ Wishing to love, and loving are not the same thing. If I couldn't force myself to love working out after 10 years, I will NEVER love math no matter how much I say its the realization of reason and logic. Despite what I may wish I liked, theres nothing I hate more than math. Which means theres pretty much nothing harder to convince me to love. It would in fact be far easier to convince myself that working a grill at McDonalds was the true realization of human freedom and destiny and the authentic human life.

What a dark world I'm sentenced to. A noble prisoner of state thrown in with the general population. I truly have the feeling of living in a post-apocalyptic world, surrounded on all sides by flesh-eating demonwolves. Oh what a dark barbarian age. To be cursed with thought and feeling! Danger at every corner. Such monstrous beasts, so cruel, vicious, sublime in their grotesqueness. Man! I care not for him. Surrounded on all sides by a deformed monstrosity of humanity. The few flickers of light in which I'm teased with what man COULD have been, ah that is just bitter mocking. It is acidic and burns my eyes. Biology what a curse that word is. The

Creationists do not hate Darwin enough, they do not realize what a stake he drives through the heart of their benign creator. To reconcile God with Darwin is to see us in the hands of a psychopath all-powerful sadist.

Existence is a curse! The Garden of Eden is the nonexistence of life before the Big Bang, Heaven the Kingdom of God, is the perfect harmony of the lifeless empty cold universe after the Heat Death. Yes if but the project of the Grand Inquisitor could be carried out. Long live Satan! Long Live Mephistopheles! The spirit that negates, all existence ought to be destroyed. Yes dread spirit remove all free will from the world, and give us stupid childish happiness. What a weak, ill-conceived, parody is man. There is more beauty in a spider or earthworm. Misshapen and misproportion, hideous and foul and rank. Indescribable stench. A gentle feeling, reasoning soul as mine, thrown into a den with lions! If I only felt and did not reason, perhaps I could delude myself with Heaven or Karma. If I only reasoned and did not feel, I would fit in personally as a hedonbot pleasure maximizing machine. Ah to be cursed with both feeling and reason! I have no empathy? No, I have the empathy that crushes the soul. Well, better I did not have empathy or sympathy. Yes man suffers greatly, at his own hands!

If Nature wished me to feel sympathy for man, She ought not have made him such a perfect devil. What do I care about devils tormenting demons? all is just in that sense. What would I care if somewhere far-off in the distant galaxy there was a planet of wolves, where flesh were torn off limbs by monsters?

Ah but I have to be thrown into the lion den! Oh that beautiful scene of Daniel in the den of lions. Peace be upon you lions he cried out. The jailer returned to see a sublime sight, the lions kneeling before their meal, their master! But such beautiful stories can not be told of man. No these are lions that will not just tear your flesh to feed, they will take great pleasure in prolonging your torture, and they will call this long flesh tearing life, society, culture. A curse indeed! Biology, that word is a slur! No greater insult than to say that one has genes, that one is organic! Oh what it means to be Darwinian. The traits that were useful to survival on this cruel rock! Ah this barren rock you threw these scavengers upon! The restless energy to build meaningless mountains on a dying island.

What can I do? I'm just thought and feeling trapped in flesh. Ah flesh how it disgusts me. How humiliating it is to the mind to be trapped in decaying, soft, imperfect, gross human flesh. Flesh is there any more proof that all is vanity? The Gnostics

they were right. A divine spark trapped in the prison of the body! and yet the petty wickedness of man seems so universal, that it is hard to find even a few that are not at home in their flesh. I'm a sailor in a black ocean. Oh angry waves how they attempt to devour me. It is not an ocean but a war! The whole ocean wages war upon me! That is my state among humans. It is not a war of all against all, it is a war of all against me! Enemies at every hour, at every corner. To flee into hiding was my only choice! Is it a bad life to be trapped in 4 walls, isolated, completely and totally alone? Ah what a blessing, worth any price, to not have to lay eyes on a human. To not have to smell their repugnant odor. No sane being could not be a misanthrope. Reason how beautiful she is. What a shame that such beauty, must be raped and enslaved, by the foul inclinations of that beast man.



I'm like Prometheus chained to a rock! My liver plucked out every day by these human vultures! And my crime was the same I tried to steal the fire and give light to man. Ah how right Zeus was, man ought be trusted with nothing not even his claws. An all-powerful evil God, would be necessary to be diabolical enough to create the perfect embodiment of evil found in man! What would I care if a thing existed? But why am I thrown in with this general population! Why me? Surely I'm not at home in this rotting decaying rock. The will to power, the genes drive to survive and reproduce, those are absent in me. Surely the gene could not have been my creator? I can imagine no evil, that could earn such a

punishment as existence on earth. Well that is not true. I can imagine man. Hell is other people. How easy it is to brave the pinpricks of nature compared to man. If I was alone on this planet, I would not survive not long. Oh what would you do “harsh” nature. Starve me? Devour me? Bleed me? All mild pinpricks, compared to the long torture man has invented!

Man deserves man. I’m no man. I have no drives, no will to power. I do not affirm my existence! I’m not an individual, I have no free will, and I do not make choices. I’m no perfect angel. But at least I’m what I’m. My existance is contingent. It is not necessary it did not have to be. What a curse to be born. What could possess the insane sadism of parents, to believe that they should populate this hellish fire, with more victims. What right do they have to throw more flesh to be torn up by dogs! Eternal hatred for all parents! There is nothing more sadistic and psychopathic than to be a parent! To follow the commands of biology and to fulfill one’s genetic purpose. Nothing is as monstrous as the “miracle” of life. The birth of a child is a incomprehensible horror. The ugliness of human birth is vomit inducing. I know of no more sickening thought than the birthing of a child. It is enough to

drive one to madness to know that new babies are born.

God or nature, show thyself! Answer your accuser!
How dare you disturb my slumber of billions,
trillions, infinite centuries of peaceful nonexistence,
to curse me with life. There was no I for so long, why
did there have to be an I now? I'm a foolish ape
screaming at an empty starless sky. No voice will
answer from the whirlwind. I will scream louder, and
louder, I will tear my hair in rage! I will smash my
fists against stone, till they are bloody pulps. And I
will fall to my knees, and no God will answer. And
the gene will not bother to
defend itself. We exist! Shout the billion vampires.
And that is the only answer I deserve. A billion
vampires all surviving by sucking on my blood. All is
suffering. How dare you selfish gene! I did not have
to exist! I did not exist for an infinite amount of time
before my birth, and I will again not exist for an
infinity after my death. Why disturb my perfect
harmony? I knew utopia, not being born! You had no
right to kidnap me and throw me into hell! The gene
does not care. More cinders to light its flames! I once
dreamed of saving man, I'm not so delusional
anymore. If man wishes to devour let him devour. I
won't complain. But why throw me into the

battlefield? I'm on neither army, and all sides fire their slings and shots at me. How ghastly.

I wandered the streets alone solitary at night, that strong stench of urine everywhere invading my nostrils. I don't complain it is the perfect lyricism for man. Urea symbolizes everything he is. It is the one organic compound man was able to create himself without God or nature. Man is a God, and urea is his Adam and Eve.

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Dark Knight of the soul

February 3, 2010 by [Mopenhauer](#)

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Well I didn't graduate college, I just stopped going just short of graduation, and got straight Fs for the semester. I'm currently living on my own burning through my savings. I'm not supported by my folks except to the extent that a large part of my saving came from them originally. I suppose its a game of chicken. I'm just not going to act from any self-preservation. I'm not willing to take conscious action to struggle in the Darwinian struggle for existence and reproduction. Of course females prefer men with a job, and so-called independence. (Although I enjoy the maximum possible independence short of

Walden, my only master is the ticking clock, so perhaps “independence” is not the admired trait afterall?) It is pointless to begrudge the mechanical genetic programming of Dawkin’s survival machines. The ape-rapist best able to secure resources passes on its genes. There is nothing “conscious” about it. It is simply a tendency most likely to be preserve. If one is to be anthropomorphic one can call such behavior “cruel” or “sadistic”, but it is simply a natural tendency to be preserved, even in humans. As Hume said one can not get ought from is. At first I was mystified by the human obsession with sex. For a long while I took a Calvinistic Puritan view that valued the reproductive values of sex against pleasure. Only a biological view, that it was indeed the genetic motive itself that produced such sex-cruelty made it comprehensible to me. So I’m pretty dismissive of the idea that a girlfriend offers any solution to metaphysical despair. Although I understand the genetic origins of such reasoning.

As for the free-market, I said from the 1st post that I would accept the Ayn Randist theoretical arguments for the sake of argument, but was more concerned in what that “freedom” meant in my personal life. Which is insecurity, employment under the at-will principle which means I can be fired for any reason whatsoever, including doing anything whatsoever,

including doing too good a job, filing a complaint, being a Dolphins fan, any reason whatsoever so long as it is not sexual or racial. That is independence? That is the definition of dependence, living at the whim of a master. Now the only thing that makes Choice A free, is Choice B, the option to opt out. But how real is Choice B? This all thread is about Choice B, and not one considers it very real. My postmodernist epistemology is that power is truth. So without making any attempt to find things as they objectively are, I would agree with the truth of power, that the free-market serves DNA. This is what the sociobiologists like Dawkins, Pinkard, Wilson, and Red Queen assume. Of course in the workplace it is precisely the primordial DNA of the caveape-rapist's sadism that is allowed to assume its natural form. Considering the cruelty inherent in man's DNA, it is amazing that for so many centuries man was able to mask his demonism under such heavenly rhetoric. Now the mask is thrown off. We have the most cynical rhetoric of any generation in history, yet in-spite of ourselves this is perhaps the gentlest time in history. Perhaps we slander ourselves with all the chest-pounding of how proud this age is of its cruelty and sadism. If human nature DNA is what Matt Ridley's Red Queen says it is, then Levin is of course right in saying that our current age is most in line with DNA having stripped away all beautiful noble

lies. Why did man bother to come up with noble lies? In our current age, in what little remnants that remain, it is clear that it serves simply as a supplement to physicalist hedonism, another pleasure to be enjoyed. IS that the same purpose it served throughout history? Perhaps. Darwinian economist, Veblen showed how religion is a form of atavistic tribal hierarchy used to demonstrate status. If Veblen is right about religion it could also serve as the Darwinian-sadistic basis of all forms of virtue. BUT that does not mean there are no independent praiseworthy acts of virtue. Philosophy is also a creation of the selfish-gene and yet it can turn against its creator.

Again there is no reason to challenge the empirical world. And what the biggest ape says is “truth” is truth. All I can do is in Kierkegaard’s way ask where is the role of the concrete individual in this grand scheme? The values of this society are not ones that contribute to a fulfilling life. They subject me to far more torment, than nature would. It maybe that society alone is what keeps me alive. That I’m simply not physically adapted to the Robinson Crusoe life. In fact I have no doubt that short of a Garden of Eden, a Crusoe life for me would be short, nasty and brutish. But what pain would I know? Hunger, thirst, disease, injury. And yet no wild lion, no virus, no storm may

enslave me, dominate me, impose hierarchy. In this the Crusoe life is absolute freedom. And to the extent that I enjoy that life in my self-made prison of 4-walls, I'm free. Humans are biological, and biology is a pretty dark thing if Matt Ridley is right. For my part if escape and isolation is the best I can hope for, so be it. It can't last long, it must lead to my destruction. My parents can support me for a while, and I feel that burden is upon them for forcing me into an unchosen birth and life. But I have no illusions that that can last indefinitely. Perhaps an insane asylum. All my basic needs would be met without work, a prison cell is not much different than where I'm now. And a combination of bad behavior and a retreat into delusion, could perhaps secure me a great degree of isolation.

What you refer to is simply organic life. The self-gene survivalmachine of Dawkins will go on getting jobs and competing in zero sum games. With billions doing it, I'm sure the universe does not need an extra redundancy. There are so many substitutes competing in the ratrace, what is the point of me personally doing it? Someone else will take that place for me. So why make it seem so logical? What you are saying is that I ought to value self-preservation more. But one has to be convinced by logical argument to struggle to exist, one has a poor chance against the billions it

is instinctual first nature to. Affirmation of life is not even second nature to me. Why cease to be a thinking being, why become a mere chemical process? Does life for the sake of life have any value in and for itself? Life is not magical or sacred. It is just a chemical process. There is nothing inherently superior in life as opposed to a vast empty vacuum of a lifeless universe. If current cosmology is correct and there will eventually be a Big Crunch that ends all life and existence in the universe, that is a good thing. Of course it will not be a apocalyptic end of times. The universe will remain eternal, but lifeless and without energy. The journey from atoms to rocks to life to complex human society, involves more complexity. But is complexity a mark of superiority? Who is to say the life and tumble of earth is superior to the lifeless moon. Someday earth will be as dead as the face of the moon, and that is a good thing. Humans are just sadists with the capacity to suffer. Life began as the expansion and reproduction of crystals. There is nothing inherently immoral in expansion of matter. And what is wrong with the gene? It is just a bunch of chemicals. Some compounds continue to exist other information is destroyed. Is it a good or bad thing that some chemicals had the ability to self-replicate? There are some great works of art, literature philosophy. A few great historic deeds. Is it better that it never existed?

Why is there something rather than nothing? To speak in thought-experiment, what is the point of hypothetical God in creating the universe? The God of Aristotle is pure abstract universal that comprehends nothing specific. In a Hegelian sense this pure being is also pure nothing. What is the point of perfect nothing creating imperfect something? Existence is inherently imperfect. The theodicy justifies it with free will. Is free will good? All actions are determined. And we do not freely chose our inclinations nor our abilities to resist inclinations. Free will burdens us with responsibility without giving much freedom in return. And we never have the most important free-willed choice, that of rejecting existence and free will. The highest act of freedom is the random act. And yet nothing is less rational and uncontrolled. Is one more free in flipping a coin rather than thinking out a problem and deciding rationally? The very act of thought and memory creates determinism. Boo-hoo is a big deal.

I'm suffering greatly from Heidegger's sense of flungness. We are just flung into life, not in a time and place of our choosing. We are never given the choice is this the existence I wish to accept? We are just flung in. And when someone like me stops and starts questioning the flungness, I'm idiotic. Why is the rest of the world so ok, with the world they are

thrown into? I don't think self-consciousness is very useful for the selfish gene. If you just had rationality the ability to calculate like a computer, then sure logic gives an ape an advantage. But what good is sense of self? Well I suppose it serves the great majority very well. Self gives rise to the sense of pride in sadism, which seems to be very useful to reproduction. The drive for domination is accelerated by self. So I guess it makes sense. But the possibility is there for the universal self to revolt against the particular self. But I guess it is so rare that genetics can afford it and simply weed out the few malcontents that malfunction the program.

Why am I the crazy one? Is it irrational to think out why one acts? Why do we romanticize living in the moment, embracing life? The gene again. But that's a tautology again. Can we not for a moment think outside the box of genetic survival-reproduction machines? I have no real drive to pursue sensual pleasure. Pleasure is the bait life offers. If the bait holds no appeal, then the decision to embrace life becomes a truly logical decision. When the choice is thought over rationally, what is so commonsensical becomes a rather poor looking choice. I have no drive and I don't have any desire to acquire any. I don't want to be cured of apathy and nonaction.

Wikipedia says: In Plato's *Phaedo*, Socrates defines the misanthropy in relation to his fellow man: "Misanthropy develops when without art one puts complete trust in somebody thinking the man absolutely true and sound and reliable and then a little later discovers him to be bad and unreliable... and when it happens to someone often...he ends up...hating everyone." [1] Misanthropy, then, is presented as the result of thwarted expectations or even excess optimism, since Socrates argues that "art" would have allowed the potential misanthrope to recognize that the majority of men are to be found in between good and evil. [2] Aristotle follows a more ontological route: the misanthrope, as an essentially solitary man, is not a man at all: he must be a beast or a god."

Plato is correct in my case to an extent. But on the other hand my pessimism derived from the opposite. It was misanthropy towards the beastliness of man in the universal that led to hatred of all individuals. Romantic notions towards the universal rather than the individual were the dreams smashed against the rocks. Pessimism is as Durant says the morning after of romanticism. I read a good deal of French Romantic novels during my high school years. By sheer physical will, I believed that anything could be conquered. But it would be wrong to blame external

factors. For example idolizing Patton should to a large extent have been a positive factor, emphasizing hard-living, toughness, athletics and machismo. It was due entirely to internal factors that the part I most strongly picked up on was history buff. I don't believe the New Age self-help mantra that mind conquers matter. But I suppose delusion and optimism helped to extent. Completely detached from reality. It seems all so blindingly obvious now. And yet objectivity has not brought happiness. To solve my root flaw, you would have to go way back into my childhood and make me someone who affirms existence. But thats changing my very essence. It is the same as wishing I was never born. That "I" may have the circumstances but the person is so different as to in reality be a different "I". And who is to say that is "better" except in the most sensualist pragmatic hedonist sense?

Can anything be worth it with the endless cruelty and suffering in the universe? Why so blithely affirm life as logical? Common sensical yes granted. But what reason is there in that? What a world we are thrown tossed into! I'm no perfect man. But at least I took the things man once said was good seriously. Maybe that makes me nothing but a fool. But why did man say those virtues were virtues? Perhaps in their origins they played a Darwinian or Veblenian

function. But they clearly evolved to a point where they had become a Monster free from their Frankenstein monster of pragmatic utility. I won't challenge that morality, virtue, honor have their origins in the crudest hedonism. But they have taken a life of their own. And I, perhaps alone in the universe, I believed all the nonsense they taught us and I took it to heart and internalized it. You can tell me now that those who taught it were all hypocrites. That it was all lies. But it is no longer believed out of stupidity. It has become my very essence independent of the human community that once created it. Oh the perfect hell that I inhabit. So cleverly and masterfully designed in its torture!

I think to a large extent that is a fair summation of my despair. Kolakowski writes about the contingency of human existence. The epic question why is there something rather than nothing? He traces the human desire to negate creation back to the Gnostics and to an extent Buddhism. Holbach questioned what would be the purpose of a perfectly content God creating such an imperfect world. Of course you could say that theological questions are worthless to atheists. But I think the philosophical debates about the nature of God and creation are worth having on a philosophical level. Analytic philosophy argues that at a certain point language itself breaks down when

metaphysics is pressed to hard. I agree but I think it is still worth it.

Sure I'm mad insane. In the sense that Gulliver was when he chose to live among his stable horses rather than among the miracle of God- man. Philosophy and study has to an extent taken me to the land of Houyhnhnms, and I can not but judge man harshly. I'm deeply misanthropic. Does it make sense to hate man for being a biological creature? Or is the only problem hypocrisy. The fact that man often talks in such high language to justify his vileness. In that sense this age is the least hypocritical and the most openly biological. And yet somehow 90% of the USA is still religious. I used to see this as rank hypocrisy. But I suppose a hedonistic God makes more sense than a schizophrenic God who would create inclinations and pleasures only to condemn them. In that sense I suppose hedonistic religion as practiced in the 21st century makes sense and is more compatible with the idea of a "good" God. Do I hold man to to high a standard? I'm not a visitor from space. Obviously all my criteria for judging man come from the standards he set for himself and fell far short of. Is morality a bad thing? Would it have been better if man's language had been more in sync with his actions? At the level of the brute there are no victims. Is the deer the "victim" of the wolf? As

Adam Smith observes in his *Moral Sentiments*, it is man who develops the sense of sympathy and empathy and identification with the pains of others. Of course this too can be seen as biological. IF the boo-hoorah theory of morality is correct, then it is all just taste. but even if morality is just aesthetics, I think that alone is enough to inspire the wretchedness I feel at the shape of the universe. I suppose my one reconciliation is that the Great Heat Death will someday come, and there will be perfect harmony in a vast, dead, cold, empty universe. Of course isn't that what all individual biological creatures already enjoy alone in their own death?

Ok. So humans are biological hedonbots that pursue pleasure and avoid pain in a zero-sum game where all compete against all, no holds barred. The highest pleasure is domination and inflicting gratuitous and cruel pain in the most sadistic possible way on fellow humans for the longest possible time. So a benign rational self-interest theory is invalid in the sense that the war is total, and one can not set arbitrary limits such as the harm principle or make a cult out of voluntariness. To the extent that groundrules are set it is by brute force and only effective as such. In pursuing pleasure, man will naturally be inclined towards the highest pleasure which is the infliction of pain and harm on others.

In this way the unique sadism of man makes him worse than other biological creatures. Pinkard argues that other animals will kill for fun. But human cruelty is unique. Of course Pinkard misses the deeper argument, that it doesn't really matter that lower animals don't have sadism. It is precisely in this sense that they are lower. The capacity for cruelty is at all levels of life, but increases with higher complexity. In this sense the supersadism of man is the "truth", inherent in the earthworm and the amoeba. In this way all life can be called sadistic since its teleological destiny is man. And of course there is no line between crystal expansion and self-replicating genes so it can be extended to inanimate matter and existence itself. In that sense the Big Bang is sadistic and cruel for its destiny is man.

I suppose my "mistake" in life was not being enough of a biological creature. But that flaw was my defining feature. It is the very essence of "I" to speak of "I" without that Aristotelean tragic flaw is to speak of another "I". In a deep sense I'm in my very nature and essence anti-biological, anti-genetic, anti-life. I'm the spirit that negates. Nonexistence is the stronger force in me. I'm Thanos opposed to Eros. Freud is perhaps right to identify the anti-sexual impulse with the death instinct the drive for the harmony of lifelessness. One can also say that the

spirit of Ivan Karamazov's Grand Inquisitor runs through me. The hatred of man's vile frailty and weakness and a desire to eradicate all free will. Part of the problem is also Kierkegaard's theory of moral development. The aesthetic hedonist is not "immoral" in the sense that he has not even reached the stage of ethical life. The ethical man is not damned because he has not yet reached the religious stage. On the other hand the religious man who regresses to ethics or the ethical man who regresses to aesthete is a real sense damned. And can not enjoy hedonism in good faith. One can make the choice to not progress not the choice to regress. Once one has known ethics one can never again authentically enjoy hedonism. A more sophisticated way of saying ignorance is bliss. Where can one go from there? Is there any possible "right" path when that is your starting point?

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MAd house

February 3, 2010 by [Mopenhauer](#)

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I think for my personality relative isolation would be far worse than total isolation. I'm a spiteful resentful person who can not bear having my social betters above me. I'm in a period of relative isolation now

having dropped of school and not seeking a job. Just living off my money which should last .5 to 1 year. I was friendly and jovial with my housemates at first, but now I try to avoid seeing them. The thing about my depression and need for social isolation, is it stems more from existential metaphysics than anything personal. So I'm basically getting a taste of what living on a fixed income would be like now. And the USA has one of the worst welfare states in the world, we love the struggle to the death. I'm thinking of committing myself, but not being cured. In a way it is utopian. Like Plato's Republic being watched over by authoritarian all-powerful guardians who are trying to fix you. There is complete equality among inmates, all your needs are met without work, and no private property. The trade of security for freedom. But that is the nature of utopia, nearly all since Plato's time have acknowledge the need for both the sacrifice of individuality and freedom, and a strong authoritarian bureaucracy. That is the type of power the asylum has over you, their power is institutionalized and bureaucratic like in a utopia. There is the loss of the human element. It is mechanical machine like. But it is precisely the human element of subordination, domination, and power that makes it so humiliating and unbearable. I would prefer to be a patient over an employee. A prison can be a utopia. Bentham's

utopia is designed as the perfect prison system. And of course the mental institution itself is the petproject of a plethora of progressive enlightenment reformers overcoming the dark of superstition with the light of science. It is itself a utopian project.

So I keep posting here, and people respond hasn't your dad thrown you out yet? The answer is yes. And I've been living on my own for a while now. Since I dropped out of school I'm gonna be off health insurance come 2010. The savings I'm living off should take me into 2010 and then the deluge.

I think language fails at this point. Arguing with my dad or with anons on the web is pointless. Really the argument is with myself. In the past I've had slumps, but eventual recoveries. This is the 1st time where I'm really rooting against myself against recovery and survival. I'm strongly anti-survivalist. It is the insane will to survive that is behind so much of the misery of the human condition. Of course vocabulary really fails me in this level of metaphysics. When you are a minority of one words take on their opposite meaning.

Of course not all negations are Hegelian. Perhaps this is simply a case of a failed wager. I wagered everything on a way of life on a possible future and the chips fell. But that's just it I wagered EVERYTHING so there's no where to go from here.

None of my possible life paths at this point really appeal to me, as worth lifting my little pinky for. Exactly what was I looking for? glory, adventure, utopia, harmony, godhood, history what? The more impotent in reality the more grandiose my philosophical ambitions. Perhaps I ought to pay due credit to the human machine. The way the cogs and wheels keep turning without the monkey-wrench of purpose thrown in. A perpetual motion machine that needs no motivation. There is a forced harmony in meaninglessness. I recognized the danger of pure intellectualism theory book-worship. But when practice became impossible I turned restlessly to theory as a refuge.

There was opposition at first, but alas I threw up my arms and cried go- burn your eyes out to candle-lit books and computer lit ebooks. The old physicalism vanished. And what good was sophistication and depth? Ideology ought to serve as a Panglossian Pragmaticism. To justify any action I take as glorious and brilliant and just and to theodicyed past, present and future. To unify words and deeds. To make all actions the best in the best of all possible worlds. My vulgar simplistic eclectic primitive ideology did just that. It was the multilayered sophistication that froze all action.

Instead of having ideas serve me, I became their slave and prisoner.

After the debacle I fell to my knees and was willing to take the lowliest position in US society if only I could be free of such intensity. Now it is the calm which disturbs me. Jealousy, spite, resentment. Well if greed is just, we need not, ought not, discriminate against envy. Who is to say envy is worse? Is not envy morality itself as Nietzsche would say. Master morality, morality free of envy, is a contradiction in terms. The master simply is and is powerful. To speak of morality is meaningless. Strength defines him and strength alone can oppose him. Only envy can judge him. Slave morality. IE all morality. The idea that I could have both slave morality and master power. Strike fire with fire. In the end as in Hegel, the slave consciousness overwhelmed the master pragmatics. Morality must be absolute. The moment you have a moral perestroika the gates are opened and reform opens all cracks in the dam, and the trickle must become a flood and morality washes away. Relative morality is mere caprice the essence of immorality. It is the spirit of MEphisto that moves history. All that exists deserves to perish. Evil has always won at every historical juncture. The evil of every past historical era has always triumphed in the end over morality and become the new dogma. So when I complain that I live in an evil age, am I not complaining simply that history exists? I can't help but regret that Fukuyamaist history must end with

these particular set of values. But that is simplistic of me. Are not the evils of a past history contained in this one? Certainly on a mechanistic level, the science and technology of all past ages are present in today's wealth. And in history even simplistic negations are Hegelian. For even the pure negative contains the refutation of the positive and thus the positive. The logic to negate contains the affirmation. Hobbes is wrong to say that the war of all against all is every settled, it simply takes on more sophisticated weaponry, and temporary truces. The social contract is a continuation of all-war by other means. In that sense one can be a Panglossian. Considering that billions of devils are waging ruthless merciless war upon me, things are not as bad as they could be. Ok so how do we turn metaphysical speculation into an concrete answer of what I should do in 2009 USA? Is the answer simply take your place in line? In a conservative Aristotelean sense if it is your place to work at McDonalds, then learn to master your trade. In the mechanical arm movements of preparation in the social interaction of service, there you have the totality and unity of life? From a Oakeshottian (or rather Aristotelian) point of view: "happiness is much more based on virtue, than circumstance. For me the most important thing about a political-economical system is to get the incentives right, to incentive people to engage in productive

behaviour and to try to do it well. Basically, it's something along the lines that usually the first incentive is a "consumptionary" one: one engages in productive work because one has desires to get, buy, acquire some nice things. But in the longer run, one discovers that excellence – even if it's just that prosaic kind of excellence that of a factory worker, whose excellence lies in dutifully putting up with tedious, boring tasks and yet never ceasing to do it right, to it in a way he can be proud of his work – is a reward in itself, that producing, creating something of value is a great satisfaction in itself. " Of course in an age of economic instability even such simple harmonies are not secured. And so instability must be integrated into a concept of security. The recession has even made it hard to get spots in hippie communes, which is one escape hatch from modern alienation. The goals of all societies whatever their mouthings has been production. In that sense any job whatsoever serves that role in the economy. Greek and Rome are models of patriotism and fidelity. But who am I to tell the fatherland what it needs of me? Our fatherland too has its patriotic posters and hymns. In our advertisements and pop culture we have the same commands of service to the fatherland. The self-sacrifice is of a different nature than the Roman citizen-soldier. But did I not learn harshly that despite my pretensions, I'm simply unfit

technically. The patriotism of our age is consumerism. Is hedonism anti-moral? But does not historical patriotism in the Hegelian sense collapse all morality into itself. Is that not the true civic republic? As for envy. IS that not easily answered by the collapse of morality? If there is a war of all against all, and no morals to constrain me then what anger can I have when I have shown no mercy towards the enemy? When no morality but brute force has constrained me from the most vile evils? There is no use in jealousy towards brute force. There is the question of the missed opportunities of the past. In which morality has stood in the way of gain. But that must simply be taken as a lost gamble. A legitimate loss. Or in a more Panglossian sense, a necessary evolution. It was necessary to evolve through stages of morality in order that the current pure amorality could truly be understood. Human immorality is different from animal amorality or even hypocrisy. The hypocrisy of our current age with immoral rape of morality is not sophisticated. It is in fact part of animal hedonism. Spiritual pleasures are appropriated in a physicalist sense without any of the burdens of morality. And so hypocrisy is simply another sensual pleasure our manimals rewards itself. Thus our devils have a hypocritical revulsion towards immorality that our immoralist evolutionist lacks. And that is why

evolution towards immorality is superior than simply animal hypocritical hedon-amoralism.

Exactly what am I so miserable about? If I believed that humans were naturally good and loving, kind caring creatures. Then it would be a great tragedy that they had fallen to such a level and suffered so greatly. But where can we find this fallen angel? Not in 2009. And certainly not in any historical era preceding. There is debate about the noble savage.

The jury is still out. But power is truth. And the powers that be in 2009 define what happened in 20,009 BC, and so if they say men were savage apes so be it. But perhaps there is more optimism in the raised ape rather than the fallen angel. Instead of lamenting how far we have fallen, we can marvel how far we've come. But that too is a tragedy. After all that, right before the finish line, mankind decided in the mid-70s he didn't give a damn any more. But then if humans are so evil, why have empathy for devils tormenting fellow devils? That is why the small bit of innocence and decency in humanity, simply perfects life's hell for it forces me to give a damn. Although less and less since I see through that trap. Besides most decency is history.

In the past man spoke of God and utopia and was still quite vicious and savage. Though his words and dreams were quite lovely. Now the words are ugly and savage. We celebrate evil now. And yet in a

moment of honesty, I would say that we are perhaps in spite of ourselves more gentle now than anytime in human history. We slander ourselves. The language has never been so sadistic, and yet the angelic rhetoric of the past masked demonic actions.

How does one accept being a flawed being in an imperfect world surrounded by sadists? Why work? To live! Why live then? Is it so idiotic to ask the last question first? Why am I the fool for asking why I act? IT is not common sensical. It is not pragmatic.

Well that is just man the gene-survival machine talking. Aren't my accusers more foolish for blindly obeying the law of the gene? Now perhaps they have a rational argument about why they willingly serve their just master. But it is never made. We are just flung into life. Nothing in nature says that life-in-itself has to be this miserable. There is scarcity and natural disasters. But the misery of man goes far beyond the physical pains and death inflicted by nature. We are our own torturers. As Sartre said Hell is other people.

For the last few months I have lived in a small room in total isolation from the world with the exception of weekly trips home. But for most of the week 24/7 I spent my time alone in my 4 walls. TV and the internet provided some virus. But I was somewhat self-censored. Trapped in a self-made prison cell did not bring happiness. And yet it was the only possible

choice. I would rather be in a cell than be within a hierarchy. What is the specialness in the biological chemical process of life? It is just the conversion of chemical compounds. Nothing sacred. Life is just calculation. It shouldn't be purchased at any price. Not with the chains of slavery. A job offers life and survival. Survive? Why? to work! work to survive! survive to work! for who? someone else. He tells me what to do. He rules me. He may be a nice guy. But what good is that? All the more humiliating. And at the end of the day for what? To live in this society. Man acts in such a way to inflict the maximum pain. He will sacrifice self-interest and pleasure as the price of sadism. Sadism trumps even hedonism. Humans are strange creatures. I can't comprehend them. Or I know them too well, better than they comprehend themselves.

Ok so you don't like people. You don't like society. Perfect! The perfect man for this society is the antisocial egoist! Society has educated you with hatred. Now you can take your place as an individual. Go on hate society. But love yourself. Follow your self-interest. That is all this society asks. Wage a ruthless war against all. Give no quarter, and expect none. What is more just than the primitive justice of a tribal war to the death? The justice and morality of the brute has no deep ambiguities. You can not reproach strength with hypocrisy. The only immoral

act is hypocrisy. Strength knows no hypocrisy. IF one is falsely strong simply push him over. It is the utopia of Sade's 120 Days of Sodom. Perfect immorality becomes morality. perfect inequality becomes equality. perfect injustice becomes justice. Evil universalized to the extreme is the Hobbesian war against all. And so one has perfect evil transformed into perfect good.

How do I answer that? When the only morality is universal war, there is no highground save strength. I can complain about the years wasted blinded by morality. But who can I complain to if I chose to tie one arm behind my back in a no-holds barred fight to the death? Then the calculations become pure sensual hedonism. In the coming fight will I extract more pleasure than pain? Probably not. Most people chose to take the gamble in-spite of the odds. Irrational. I despise the glib physicalist solutions to metaphysical questions. Even if it could be proven to work on a pragmatic level, I would not except it unless it was a metaphysical answer.

I guess my problem is I'm angry at biology. The biology of Sade, Schopenhauer, Nietzsche, Darwin, Freud. Again I have the corroloray that that biology is not necessarily "true" nor even what Darwin actually wrote. I'm a Post-Modernist to the extent that my

epistemology is sociological. People make truth. And so in a real sense power is truth. This doesn't have to be French cafe talk. The main Anglo-American philosopher of science Kuhn has a very post-modernist idea in his theory of paradigm shifts.

It is Hobbesian Social Darwinism that depresses me. The nature red in tooth and claw of Herbert Spencer. Freud is often called anti-scientific. But his psychology is the perfect philosophy of EO Wilson's sociobiology. It makes a great deal of sense to be sex-reductionist if all life is simply the struggle of selfish-gene machines to survive. There is a degree of total freedom and equality in the total slavery and inequality of the Hobbesian state of nature. The Sadistic Republic is the war of all against all made into the highest Roman Republic of virtue. There is a great deal of violence and cruelty in the brutish state, but no real domination and submission. Domination is murder, submission is death. An ultrasadist could "mercifully" keep his victim alive for a longer period of torture, but in a pre-social environment there is no possibility of the mercy of slavery. So it is in the cruelest

sadist's interest to end the Hobbesian state and form what Max Stirner called the union of egoists. Thus the social contract is simply a pact of the most vicious sadists to drag their crimes into the long torture of slavery as opposed to the quick release of murder. In this sense civilization is more brutish than even the cruelest Hobbesian war.

Is it that I don't "get" man? Or is it that I'm TOO self-aware that I'm the opposite of the Zen live in the moment. It may be that philosophy is a part of the Darwinian game. Critical thinking has obvious benefits to the struggle for survival. And yet in its pure abstraction, philosophy does to extent escape its origins. While Darwinian-Freudian sexual selection may have forged the tools, the use of the tools achieve an autonomy and independence of their own. So even if the origins of philosophy is the rat race itself, it can still be turned critically against its Frankenstein creator. My essence if living outside the moment. A cynical critic of the novel drama of my life rather than a immersed character. It is hard to see any possible life within the confines of 2009 US society that can even be called bearable.

Power and domination are good for your biological health. So I suppose as an organic being, life on top of the hierarchy is hednostically bearable, if rather spiritually unfulfilling. I have bent over backwards to use sophisms to “prove” that my philosophy was hedonistic all along. But in the end if my philosophy is hedonistic, that only means I’m against that philosophy. Kant’s world is divided and bipolar. I suppose all western philosophy has been dualistic since Descartes. And that is what the life of the individual is. Your career defines you, yet pleasure is suppose to lie precisely outside of the career. The whole nature of working for a boss. Perhaps the problem is that bosses are too honest that they have no noble lie to stimulate. Saving and investment used to have the moral quality of Protestant virtue. That has largely broken down. We remain a religious country, but that is more an expression of hedonism seeking all pleasures including the spiritual. Intellectual honesty is not pleasurable. Veblen did an interesting Darwinian study of how the conspicuous consumption of our modern age is an atavism of the savage barbaric age of rape and

plunder.

Should humanity be hated for the sin of being biological? If they are all devils, then the Sartrean hell of other people, is a well deserved one. And there is no reason to complain except to the extent that it affects me as a “pure” individual. And if it is a war of all against me, there is no power to appeal to for justice in total war. In war victory alone is just. To be deceived into unilateral diarnament is not a crime but a blunder. Well, excepting that. Is it worth it? Lets say there is no justice just a union of sadists waging a war of all against me. Is there any sanity in plowing the seas? Why wage war against the ocean? The only “victory” to be hoped for is brute survival. And in the end war and social contract are but useful metaphors. The “other” in war of all against all by other means, makes a big difference. Domination and hierarchy are only conceivable when the all-war takes other means. I suppose I became to seduced and captured by the universal. Universalist ideology was meant to be pragmatically useful. To inspire a moral elan. But my slave has become my master. At one time ideology was just flowery justification of

self-interest, now the self has entirely been submerged. To the point where I can no longer conceive of myself as a concrete independent entity. The individual is entirely defined by the universal. Concretely this represented a retreat into stoicism when empirical success became impossible. Ironically I have never been less self-interested than now when I attempt to use the language of self-interest and reconcile. Is it possible to live a good life in 2009 USA? Good in the full sense of the word.



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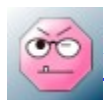


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[Hegel knight of virtue](#)

February 3, 2010 by [Mopenhauer](#)

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So I've been thinking over the Hegel knight of virtue quote. Schopenhauer the prophet of pessimism, hated Hegel with fury. Hegel is the greatest theodist and optimist, because unlike Leibniz he doesn't gloss over evil, it is real, but it is part of an evolving process. At the same time his historicism is not a straight line of progress, but a spiral. The Hegelian necessity for evil, goes deeper than the social darwinist Nietzschean slogan of "no pain, no gain". That is rather cold hearted considering what suffering actually is. Hegel is perhaps a middle ground between the cold rational logical Apollo Kant, and the wild exuberant, intoxicated, Dionysus Nietzsche.

That is born out in Hegel's the real is rational. Seriously, does anyone have any real advice on how I can just drop out of society and the rat race? Its not healthy for me. And keeping a malcontent like me among society can't be good for society either. For my own good and society's I just need to be isolated from my "fellow" humans. they will only harm me, and I will only harm them. Thats what the Lutheran Kierkegaard thinks the Catholics got right and the Protestants are missing. The monasteries were a safety valve that allowed people antagonistic to this world, to escape it without disrupting the system. We really don't have that in our age, other than the "choice" to starve on the street, which is where I'm headed. There really is no safety valve or escape hatch. I don't know maybe there are some deserted islands out there in the Pacific, where I could literally be a Robinson Crusoe. Probably not realistic though. Well if those islands exists, I suppose its possible I could somehow get there with a few thousand dollars. I probably wouldn't last long in the wild. But nature is a less cruel enemy than man. Nature will kill me but not enslave me. Or being a hermit somehow, but that takes capital. I just need to get away from it all. I reject all social relations. I never want to see another human again. The very sight and smell of them repulses me. I've really lost touch. I just don't get humans. I used to think I did. But the

more I study them, the less I understand them. Or maybe I understand them empirically, I know what they actually do and on an intellectual scientific level I can understand their motivations partially. But I can't get inside their heads. Their endless cruelty just escapes me.

I mean I guess part of it is the Hegelian recognition, the master must enslave to be recognized. And Nietzsche elaborated on it as the will to power. And you can try and make it scientific by just transmitting the Will to Gene. The human fascination and lust for cruelty just escapes me. Maybe I'm wrong. Maybe that is what you need to survive, and I'm just a Darwinian miscarriage. Or maybe I have too much of Freud's superego. I've internalized too much of what society SAYS is good and become that. In that sense I am the society I hate so much- personified. I'm the materialization of the spiritual imagination of society. I'm the Feuerbachian God made flesh. I can understand the mind of God, which is the spiritualization of society, more clearly than that of man. The regret at what man could have been and what he actually is before the flood. I suppose the God's eye view of the universe, is a curse and burden to us worm, dust, dirt.

I belong in solitary confinement. The prison population of course is the embodiment and

hyperdistortion of man's will to power, although I would say the difference with the general population is only quantitative in nature. So obviously prison itself is no utopia. But solitary confinement in the "hole" would be my paradise. To be free from all human contact and all activity. To just sit in an empty cell 24 hours a day. And to have guards slide in the food. It has come to the point where my only conception of freedom is liberty from humanity. And so freedom becomes a prison cell. IDK, I guess at the rate I'm going I will probably end up in an insane asylum believing I'm Napoleon Bonaparte. As long as I make the leap of faith and truly believe I'm the Emperor, then nothing can imprison me. The insane asylum is in its own way a utopia, and it beats the streets. It is kind of like Plato's Republic. With the Golden Guardians. Maybe I will memorize Napoleon's memoirs and not let anyone convince me that I'm not Bonaparte. What could be a better life than living in Plato's Republic convinced you are the Emperor.

I really idealized the Athenian assembly. But what is that ideal form carried out? All it means is that all those who make and are affected by a decision, come together and argue, debate, and discuss a course of action. And then carry it out. As a force in the world, it is heavily diluted in the political and economic spheres. But wherever there is civil society, the

Athenian form is to be found. Aristotle said man is a social animal. And wherever there is social organization, there is discussion and a rough consensus majoritarianism. I often like to say that there is nothing more conformist than individuality. But Hegel is right to point out that the opposite is also true, there is nothing more individualistic than anti-individualism. Of course there is always the debate between the true and stated interests of the majority. Of course that conflict is the premise of representative democracy. So if one truly supports direct democracy, then that means accepting the will of the majority even in the face of manipulation by elites. If a man is legitimate as a demagogue, why not a clique as an elite? Then if accepting democratic majoritarianism means accepting their stated values, even if it is not actual, then I suppose by a system of democratic ethics, I'm immoral on my own terms for not seeking wine, women and song, or to modernize it drugs, sex and rock & roll. In a democratic twist asceticism becomes hedonism and hedonism becomes asceticism.

Hegel did say that stoicism, make sense in corrupt times, when freedom is nowhere to be found in the world, defining freedom entirely with personal virtue makes sense. That gets into the whole master-slave dialectic. The master values domination over life, the

slave values life over freedom. This is the sense in which hierarchical relations can be called legitimate. Freedom comes with dire consequences. Still despite the doom it brings, I wouldn't call the rejection of slave status, illegitimate, irrational, cowardly or lazy.

At the end of the day, despite critically reexamining and reinterpreting everything, I'm still basically back where I started, square one. I mean I can question my values, and say well maybe it would be better if I had lived my life so and so. But on the present situation, nothing really changes. What does it mean to integrate into a toxic society? I just can't bear the cruelty of human nature and existence. If you want to take a sociobiological view, and say its just human nature or even life nature. And interpret it all in a social darwinist way, then ok I can accept those stakes. Raise it even higher, and say it goes beyond the amoeba, to existence itself. That simply to exist means the will to power, the conflict of domination and submission, master slave, cruelty. I have questioned everything. But it doesn't matter. Maybe I was wrong to form an essence, an I, a personality that rejects cruelty. Perhaps the universe was right to embrace cruelty. But that is my essence, my very I. To imagine an alternate biography, is simply to commit to cosmic nonbeing and have an Other take my place. Of course there is no need to create a "me"

like that. Since there are already billions of such “mes” inhabiting this rock. This is the edge of the map. In which conversation, argument, debate, communication become impossible. Here stand I, here stand the universe. Language is stretched to the limit, and it is hard to use feeble words, to convey such unthinkable thoughts. At such a point one can only utter the words of Martin Luther – “Here I stand, I can do no other!”

I used to go for that masculine BS. Although not a natural athlete, I worked hard on my body fitness, and played high school sports 2 years. I wanted a military career, and to some extent I still idealize military virtues of honor, duty, discipline. But my studies of human nature, both philosophically and from the Darwinian human naturalists, has given me a strong hatred of manliness. The virtues of cruelty. I’ve grown quite sickened by toughness and struggle. And am proud to be laying over. I’m a misandrist in my hatred of men, and a misogynist in my hatred for women’s rewarding of the worst quality in men. I’m a full misanthrope.

Am I going to say existence itself is evil? Its hard not to. since all the horrors of modern society are found in lesser form in the Darwinian struggle of even the lowest forms of life. On the other hand, does that

mean all imaginable societies would be better not to exist? That I would tend to disagree with. I would not go so far as to say that there is no imaginable organization of society which would be better than the void. The implication of this is that a Robinson Crusoe existence, isolated from society and culture, might be better than nothingness, since as the only member of society, I'm free to shape the utopian laws in any way I see fit. To deny that my Republic of One, is better than Nothing, would be to say that ALL possible societies are evil.

I feel very trapped. Surrounded on all sides, saturated even from within, by a culture that worships evil. There is no escaping it, it is the air we breathe. I don't even know if the science behind it is Fact, but it doesn't matter because Power is Truth.

HL Menken said that Puritanism was against people being happy. I started of as a Puritan. What does it mean to be anti-pleasure? As I said earlier, I think the real meaning is not against happiness and joy, but against the sadism that accompanies so much of human pleasure. But it is perhaps to grim to say that all human relations must be sadistic, although I will unabashedly say that in our society all human relations are sadistic and extract pleasure from

other's pain. Atheism in our age has reverted back to a primitive form which combines a Christian reading of fallen human nature, with a Sadist-Nietzschean do as thou wilt. Like a child showing how bad he can be, because daddys not there to punish him.

I think our contemporary society's overemphasis on sexuality as the definition of masculinity is based more on sadistic pleasure from power relations and inflicting pain and dominance rather than the physical pleasure of copulation which takes the secondary role. It is precisely this that I'm against. Such pleasure is the pleasure of knowing that there is someone who occupies a lower position. I refuse to be dominant, I refuse to act, I refuse to be a "man". So much that cavemen logic about preservation of genes is valuable, I would proudly say that my genes are not fit to live. Darwin will ruthlessly root my traits out of existence, and that is for the best, as my traits envy nonexistence. Of course the wolves of this world will look down on me. But how can it be otherwise?

Who is to say whether my notions of asceticism, virtue and honor where right or wrong? Certainly from a pragmatic approach, in which we judge solely by results, the result of my worldview is ultimately to deprive me of all pleasures whatsoever, even spiritual

pleasures, and thus bring me to the point where I could not function. But that is precisely because of the cruel nature of the world that my virtue was in opposition to. The only legitimate criticism of my asceticism I see, is that in depriving me of all pleasure whatsoever and thus turning me into a vegetable, I was made useless to the progress of restricting cruelty in this world.

The freedom of the Stoic, is the freedom of determinism. To accept the world which one is thrown into, and to accept inevitability as freedom. This is the notion of freedom from the Germanic as opposed to Anglo-Saxon tradition, and the one I'm in more sympathy. The irony was that to oppose democracy against individualism in 21st century America, was precisely the opposite. To oppose individualism is to be the ultimate individual in this society. So from a democratic ethical position, immorality becomes its own morality, since it is the way of the majority. It is true that in a spiritual level I'm deeply repulsed by the road to success in this culture. But that is precisely what constitutes Kantian duty, to carry it out against inclination.

But to have pursued that line would mean a different me at the very essence. In the full sense it would mean I being a different I. Well isn't that already the

world? The millions of Not-Is who pursue their recognition. So since that I would cease to be me anyhow, I could say that choice has already been made in the very existence of the millions of non-egos. Now it is true that this non-I would have what Wittgenstein would call a family resemblance to Me. The same circumstances, but a different personality. And yet personality is the most structural change. Do not be fooled by the illusion of personality as a mere sum-total of choices. In that sense to have asked for a different physicality would be more practical, and yet that is a more ridiculous thing to ask of the empty universe. To ask for a different Self, would be the equivalent of being asked never to be born. For that other possible “self” would in fact be an Other with a family resemblance. And so I return to the original point from which I accuse my parents. That life is a harsh burden that no rational being would voluntarily chose to bear. There is no justification for parents to impose the so-called gift of life on the unwilling. And it is from the metaphysical argument that I base my practical economic demands on my parents.

But these are all hypothetical considerations. I’m the self I and my environment have created. It may or may not be the best of all possible mes, but that is irrelevant. From the perspective of where I’m now,

who I now am, the only rational course of action is the one I have embarked on which is the complete rejection of work and action.

So I've been thrown out of home and dropped out of school. In a sense I have complete freedom from responsibility, at least until my money runs out. It should be enough to last from half to one year. I was on good terms with my roommates at first, but now I don't really talk to them.

In a sense Robinson Crusoe is the perfectly free and equal man. What is more utopian, than the Republic of One. It is the complete unity of subject and object. But of course the pleasure of being a Crusoe comes only from actually being one. Mere social isolation, while still within the boundaries of a society, entail the worst of both worlds.

I regret the past, hate the present, and dread the future.

Well maybe some of the posters here are right, that what I need is to lose my internet connection. Reading human biodiversity themed blogs all day, about the depravity of human nature is not uplifting. Perhaps I need to self-censor, of course if their pessimistic views of humans as wolves, were simply science fiction it would not phase me. It is precisely

because it connects with my personal experience, although I have had very little in recent years. I have entirely broke free from the personal and live entirely now in the clouds of the theoretical. If I got off the internet, I would for the most part be free from the thoughts of others, other than what I passively observed on the streets. So I can very nearly escape humanity. And what I do see is only observation. It is not like I have a job, and thus bosses and coworkers I'm in social relations with. Other than the small rent I pay, and bit of food I buy, and thus fund the US economy, I have become entirely useless to society. And that is a good thing, since use is a power relation. I don't want society to extract pleasure at my expense. In my more vigorous days reading their views would have roused me to vigorous action and combat. But that is the illusion of youth. In school, the future lies in the future and there is endless possibility. And so all action is mere preparation. How easy it is to delude oneself. But to enter "the real world", to have a boss, someone you answer to and have power over your life. It becomes impossible to delude. The truth spits on your face. Your place in society, the hierarchy, takes a human form in the boss. No Hegelian sophism about how the boss is actually a representation of my own will, is possible. I suppose a government job is slightly different, since I'm part of the citizenery who elect the government

officials who ultimately appoint my boss. So in a very indirect sense the boss executes my will. But it is hard to isolate that from civil society at-large, so I don't view a public sector job as an escape hatch from my dilemma. If I were to change my life, I would not know where to start, since I have not existed as a concrete individual for several years. Its been years since I have been depressed over anything personal in my own life. Rather my emotions are at the whim eternally of the external world.

Maybe an escape into insanity would be best. Of course a mental institution is an authoritarian prison in reality. But I could believe I was Napoleon I. Emperor of the French. Savior of the Republic. Valmy, Marengo, Austerlitz. The Golden Eagle and the gilded N. The Dream of the great World Republic. The Bonapartist prince on every thrown. Well we must all have delusions, it might as well be grand. I staked everything on the future and lost.

OF course in some vague disingenuous sense I'm already living in the Republic of Virtue. I can join a gun club and thus have my free Swiss citizen militia. I can attend a local town meeting, and thus have my Athenian New England direct democracy. Most churches in US have congregational democratic church governance, and Calvinist puritan roots,

which are the origin of protestant freedom. And if I did have a government job, I could be active in the union, and thus have an identity with it, and thus not recognize as much the separation between me and my boss. It would not be a democratic employment, but a primitive constitutional monarchy, like 17th century England, which is not great, but far better than an absolute despotism.

In the grand scheme of things, if theoretical physics is right, all shall be well. The earth, sun and galaxy will all die out. And even if these ingenious yet evil apes manage to survive all that, they can not escape the big crunch, the death of the universe. And so we shall have Schopenhauer's utopia, a vast lifeless cold void.

If all humans are hedonists, and that is being generous as in reality all humans are sadists and will sacrifice personal pleasure in order to inflict pain on others, then parents only have children in order to maximize pleasure. Parents are sadistic devils.

The only reason humans would not want to live in Nozick's Experience Machine is because their greatest pleasure is derived from sadism and domination. To simply have all sensual desires satisfied would not be enough, humans crave to

conquer the Other, the Other being not motionless, but another sentient being.

Quote:

The parent was really motivated only by his own pleasurable intention to give the child a good start in life.

<http://plato.stanford.edu/entries/hedonism/>

Seriously, does anyone have any real advice on how I can just drop out of society and the rat race? Its not healthy for me. And keeping a malcontent like me among society can't be good for society either. For my own good and society's I just need to be isolated from my "fellow" humans. they will only harm me, and I will only harm them. Thats what the Lutheran Kierkegaard thinks the Catholics got right and the Protestants are missing. The monasteries were a safety valve that allowed people antagonistic to this world, to escape it without disrupting the system. We really don't have that in our age, other than the "choice" to starve on the street, which is where I'm headed. There really is no safety valve or escape hatch. I don't know maybe there are some deserted islands out there in the Pacific, where I could literally be a Robinson Crusoe. Probably not realistic though.

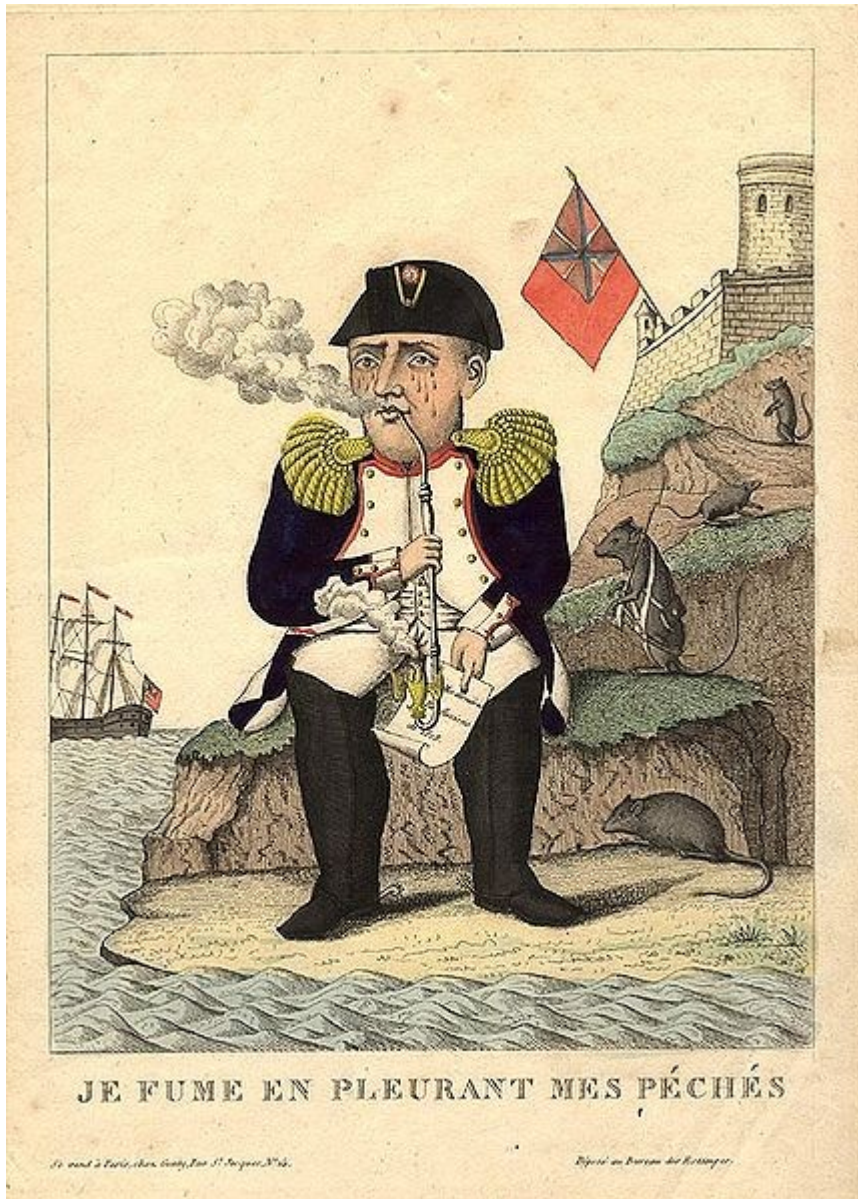
Well if those islands exists, I suppose its possible I could somehow get there with a few thousand dollars. I probably wouldn't last long in the wild. But nature is a less cruel enemy than man. Nature will kill me but not enslave me. Or being a hermit somehow, but that takes capital. I just need to get away from it all. I reject all social relations. I never want to see another human again. The very sight and smell of them repulses me. I've really lost touch. I just don't get humans. I used to think I did. But the more I study them, the less I understand them. Or maybe I understand them empirically, I know what they actually do and on an intellectual scientific level I can understand their motivations partially. But I can't get inside their heads. Their endless cruelty just escapes me.

I mean I guess part of it is the Hegelian recognition, the master must enslave to be recognized. And Nietzsche elaborated on it as the will to power. And you can try and make it scientific by just transmitting the Will to Gene. The human fascination and lust for cruelty just escapes me. Maybe I'm wrong. Maybe that is what you need to survive, and I'm just a Darwinian miscarriage. Or maybe I have too much of Freud's superego. I've internalized too much of what society SAYS is good and become that. In that sense I am the society I hate so much- personified. I'm the materialization of the spiritual imagination of

society. I'm the Feurbachian God made flesh. I can understand the mind of God, which is the spiritualization of society, more clearly than that of man. The regret at what man could have been and what he actually is before the flood. I suppose the God's eye view of the universe, is a curse and burden to us worm, dust, dirt.

I belong in solitary confinement. The prison population of course is the embodiment and hyperdistortion of man's will to power, although I would say the difference with the general population is only quantitative in nature. So obviously prison itself is no utopia. But solitary confinement in the "hole" would be my paradise. To be free from all human contact and all activity. To just sit in an empty cell 24 hours a day. And to have guards slide in the food. It has come to the point where my only conception of freedom is liberty from humanity. And so freedom becomes a prison cell. IDK, I guess at the rate I'm going I will probably end up in an insane asylum believing I'm Napoleon Bonaparte. As long as I make the leap of faith and truly believe I'm the Emperor, then nothing can imprison me. The insane asylum is in its own way a utopia, and it beats the streets. It is kind of like Plato's Republic. With the Golden Guardians. Maybe I will memorize Napoleon's memoirs and not let anyone convince me

that I'm not Bonaparte. What could be a better life than living in Plato's Republic convinced you are the Emperor.



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[fatuousness of that style of eloquence](#)

February 3, 2010 by [Mopenhauer](#)

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Thats a lot for me to chew on. It doesn't mean that my worldview was wrong.

But it does mean to the extent it was right, I was perhaps a less useful servant to it, precisely because of my qualities as a Don Quixote Knight of virtue. Of course in the end, this is all idle speculation. Since whatever the "truth", I did live my life as a Knight, and am now living in that world. And there is little "choice" now. And it would be just as speculative and airy to simply read my life as a series of wrong thoughts and choices. For we certainly live in a secular calvinist world, in which free will is an illusion. When one combines physical mechanics, biological genetics, behavioral rewards and punishments, and parental, education, and societal upbringing, there is little room for free-willed choice, and Calvin might as well be right even without Jehova. God or Nature. So to say I could have simply chosen to not be a Knight, ignores the factors that pre-determined it.

Even if I were to suddenly "See the darkness", and embrace vulgar hedonism, I would say that at this late date it would largely be out of hands, and not my

decision to make, regardless of my “choice”, I would say voluntary or involuntary at this point in time sensual pleasure has been forever closed to me.

Quote:

c: Virtue & the Course of the World

It is from virtue that the universal is now to receive its true reality, by cancelling individuality, the principle of perversion. Virtue's purpose is by this means to transmute again the perverted world's process, and bring out its true inner nature. This true being is in the world-process merely in the form of its implicit inherent nature; it is not yet actual; and hence virtue merely believes it. Virtue proceeds to raise this faith to sight, without, however, enjoying the fruit of its labour and sacrifice. For so far as it is individuality, it is the active carrying-on of the contest which it wages with the world's process. Its purpose and true nature, however, lie in conquering the reality of the world's process; and the existence of the good thereby effectuated carries with it the cessation of its action, i.e. of the consciousness of individuality.

How this struggle itself will come off, what virtue finds out in the course of it, whether, by the sacrifice which virtue takes upon itself to undergo, the world's process succumbs while virtue triumphs — all this

must be decided from the nature of the living weapons the combatants carry. For the weapons are nothing else than the essential being of the combatants themselves, a being which only makes its appearance for them both reciprocally. What their weapons are is in this way already evident from what is inherently implied in this struggle.

Φ 384. The universal is an authentic element for the virtuous consciousness as a matter of belief; it is “implicitly” or “inherently” true; not yet an actual, but an abstract universality. It plays the rôle of purpose in the case of this consciousness itself, and of inner principle in that of the course of the world. It is also precisely in this character of inner principle that the universal manifests itself in the case of virtue, from the point of view of the world process; for virtue as yet only “wills” to carry out the good, and does not in the first instance claim reality for it. This characteristic can also be looked at in this way: the good, in that it comes on the scene in the struggle with the world process, thereby manifests itself in the form of what is for another, as something which is not self-contained (an und für sich selbst), for otherwise it would not want to win its own truth by vanquishing its opposits. By having its being only when it is for another, is meant the same as was shown in the opposite way of looking at it, viz. that it

is to begin with an abstraction which only attains reality in a relation, and has no reality of itself as it stands.

Φ 385. The good or universal as it appears here, is, then, what is called Gifts, Capacities, Powers. It is a mode or form of spiritual life, where the spiritual life is presented as a universal, which requires the principle of individuality to give it life and movement, and in individuality finds its realization. This universal is applied well by the principle of individuality so far as this principle dwells in the consciousness of virtue, and misused by it as far as it is in the world's process — a passive instrument, which is regulated and directed by the hand of free individuality and is quite indifferent to the use it is put to, and can be misused for the production of a reality which means its ruin: a lifeless material deprived of any independence of its own — a material that can be formed in this way or that, or even to its own destruction.

This universal, however, is at the same time directly realized and ipso facto made actual by the very notion of the contest; it is the inherent essential nature, the “universal”, and its actualization means merely that it is at the same time for an other. The two aspects mentioned above, in each of which it

became an abstraction, are no longer separated; it is in and through the struggle that the good is simultaneously established in both forms.

The virtuous consciousness, however, enters into conflict with the way of the world as if this were a factor opposed to the good. What the conflict brings to light is the universal, not merely as an abstract universal, but as one animated by individuality, and existing for an other, in other words the universal in the sense of the actually real good. Wherever virtue comes to grips with the world's process, it always hits upon places where goodness is found to exist; the good, as the inherent nature of the world's process, is inseparably interwoven with all the manifestations of it, with all the ways in which the world's process makes its appearance, and where it is real the good has its own existence too. Virtue thus finds the world's process invulnerable. All the moments which virtue was to jeopardize in itself when dealing with the world's process, all the moments which it was to sacrifice — these are just so many ways in which goodness exists, and consequently are inviolable relations. The conflict can, therefore, only be an oscillation between conserving and sacrificing; or rather there can be no place for either sacrificing one's own or doing harm to what comes from elsewhere. Virtue is not merely like the combatant

whose sole concern in the fight is to keep his sword polished; but it has even started the fight simply to preserve its weapons. And not merely is it unable to use its own weapons, but it must also preserve intact those of its enemy, and protect them against its own attack, seeing they are all noble parts of the good, on behalf of which it entered the field of battle.

Φ 387. This enemy, on the other hand, has as its essential element not the inherent universal, but individuality. Its force is thus the negative principle before which nothing stands, nothing is absolutely sacred, but which can risk and endure the loss of everything and anything. In so doing it feels victory to be assured, as much from its very nature as by the contradiction in which its opponent gets entangled. What is to virtue implicit and inherent is taken merely as an explicit objective fact in the case of the world's process. The latter is detached from every moment which virtue finds fixed and to which it is fast secured. The world process has such a moment under its power and has consequently in its control the tethered knight of virtue bound thereto, by the fact that this moment is held to be merely one which the world's process can as readily cancel as let be. This knight of valour cannot work himself loose from it as he might from a cloak thrown round him, and

get free by leaving it behind; for it is to him the essential element which he cannot give up.

Φ 388. Finally, as to the ambush out of which the inherent good is cunningly and craftily to fall on the rear of the world process, this hope is vain and foolish from its very nature. The world process is the mind sure of itself and ever on the alert, that can never be got at from behind, but fronts breast-forward every quarter; for it consists in this that everything is an objective element for it, everything stands before it. But when the inherent goodness is for its enemy, then it finds itself in the struggle we have seen; so far, however, as it is not for its enemy, but subsists in itself, it is the passive instrument of gifts and capacities, material without reality. If represented as object, it would be a dormant consciousness, remaining in the background, no one knows where.

Φ 389. Virtue is thus overpowered by the world process, because the abstract unreal essence is in fact virtue's own purpose, and because its action as regards reality rests on distinctions that are solely a matter of words. Virtue wanted to consist in the fact of bringing about the realization of goodness through sacrificing individuality; but the aspect of reality is itself nothing else than the aspect of individuality. The good was meant to be what is implicit and

inherent, and opposed to what is; but the implicit and inherent, taken in its real truth, is simply being itself. The implicitly inherent element is primarily the abstraction of essence as against actual reality: but the abstraction is just what is not true, but a distinction merely for consciousness; this means, however, it is itself what is called actual, for the actual is what essentially is for an other — or it is being. But the consciousness of virtue rests on this distinction of implicitness and explicit being, a distinction without any true validity.

The world process was supposed to be the perversion of the good, because it took individuality for its principle. But this latter is the principle of actual reality, for it is just that mode of consciousness by which what is implicit and inherent is for an other as well. The world process transmutes and perverts the unchangeable, but does so in fact by transforming it out of the nothingness of abstraction into the being of reality.

Φ 390. The course of the world is, then, victorious over what, in opposition to it, constitutes virtue; it is victorious over that which took an unreal abstraction to be the essential reality. But it is not victorious over something real, but over the production of distinctions that are no distinctions, over this

pompous talk about the best for mankind and the oppression of humanity, about sacrifice for goodness' sake and the misuse of gifts. Imaginary idealities and purposes of that sort fall on the ear as idle phrases, which exalt the heart and leave the reason a blank, which edify but build up nothing that endures: declamations whose only definite announcement is that the individual who professes to act for such noble ends and indulges in such fine phrases holds himself for a fine creature: a swollen enlargement which gives itself and others a mighty size of a head, but big from inflation with emptiness.

Virtue in the olden time had its secure and determinate significance, for it found the fullness of its content and its solid basis in the substantial life of the nation, and had for its purpose and end a concrete good that existed and lay at its hand: it was also for that reason not directed against actual reality as a general perversity, and not turned against a world process. The virtue above considered, however, is removed from that substantial life, and is outside it, a virtue with no essential being, a virtue merely in idea and in words, and one that is deprived of all that content.

The vacuousness of this rhetorical eloquence in conflict with the world's process would be at once

discovered if it were to be stated what all its eloquent phrases amount to. They are therefore assumed to be familiar and well-understood. The request to say what, then, this “well-known” is would be either met by a new swell of phrases, or in reply there would be an appeal to the “heart” which “inwardly” tells what they mean — which is tantamount to an admission of inability to say what the meaning is.

The fatuousness of that style of eloquence seems, too, in a quasi-unconscious manner to have got the length of being an acknowledged certainty for the cultivated minds of our time, since all interest in the whole mass of those rhetorical spread-eagle phrases has disappeared — a loss of interest which is betrayed in the sheer wearisomeness they produce.

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**As Caesar said I would rather be first in a small
Iberian village, than second in Rome.**

February 3, 2010 by [Mopenhauer](#)

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As Caesar said I would rather be first in a small
Iberian village, than second in Rome.

Likewise I would rather be first as a Robinson Crusoe, than below anyone. I can never tolerate having anyone above me.

You yourself stated the ACTUAL power of both bosses is not reduced on iota. So it is simply to comfort myself subjectively in my head. So I might as well simply comfort myself that an all-powerful God will punish bosses and reward employees in the afterlife.

And anyway, there are jobs where the bosses' power is not as absolute objectively, such as government jobs which are usually unionized. There are actually hearings do decide whether there is just-cause to fire you in such cases, and there is someone to complain to when the boss abuses his power. The monarchy has some limitations, its not exactly modern England, but its not Czarist Russia either. That would be far better than your suggestion. And this is actually what my parents would prefer. So your suggestion would put me in a WORSE situation than what my dad wants. Although I mentioned in my OP even this would not satisfy my anti-authority. Why would you suggest getting 2-private jobs before that?

I suppose in a strange way, my miserable life has been the best of all possible lives in this world. It was good that I was deluded for all those years, for had I

been aware of the cruel nature of existence, I would have been powerless to do anything and simply misery. So illusions served well.

And just as I was in the position of having to actively affirm life, the fog was removed. For a few miserable years I exhausted all alternatives.

So all in all the best. There are certain small decisions I could have made, that would have made my life slightly more pleasurable. But in the end the only way to have found REAL pleasure, in THIS world, would have been to accept the values of it. That I could not do, and so it was all for the best.

The best possible life, in the worst possible world.

Then, in your own words, it does not change the situation at all and is a useless suggestion.

It seems like my dad's original suggestion that I get a unionized government job, would actually do something to balance the power relations. I don't want to overstretch the point. But there is at least a weak feudal parliament, which is not much but slightly better than an absolute monarchy. At least there its not just in my head.

So your suggestions that I work in the private sector are actually a step backward from my original conflict with my dad.

Not that I want a government job that's what started this whole thread, but it's better than what you have suggested. And as far as what I could tell myself in the head, it's far better than having 2 jobs. I could tell myself I'm my bosses's boss. Since in a VERY indirect way, I as a citizen, elect my boss' boss' boss.

The power there, with a union to complain to, might be a little less Godlike, but I still can't accept human authority.

How is the union a source of authority? And even if they were how could you claim it is equal to that of the boss?

At least unions are someone who I can complain to, and has ACTUAL leverage over the boss. Granted unions are very weak in the USA, and there is no chance of striking in this economy, but it's something.

I mean I don't want to glorify the public sector job. It's what my dad wants in the 1st place. BUT I would take it any day of the week over 2 private jobs.

And union leaders are elected, and as a union member I can attend union meetings and run for

office. You can't really claim that I'm a "management member", and I don't elect my boss. So I would wish the union would have MORE authority over me, because I the Ego elect them. If the boss were elected by the employees, including me, I would have no problem working for him, because in a sense I'm working for myself.

Well accepting that what is at stake is simply an exchange of values, I can not and will not exchange my very being, self, life and essence. That is what I have to exchange in return for the boss' capital which provides survival.

The reason I would except an elected boss is because there is no separation between me and an elected body that I'm a part of.

It is correct to refer to me and the boss as to separate entities. Not so with the union. I'm a member of the union, who can attend and speak and argue and persuade at meetings, campaign for candidates or run as one myself in elections. So when you say that the union provides me with a service in exchange for its authority. Its the same as saying I provide myself with a service, in exchange for my authority. I don't exchange with the union, I myself, AM the union.

That is the “magic” of democracy. It means the authority comes from the self and not a separate outside entity.

There IS is a magical justice in determining power by means of a popularity contest. I would rather have prom queens and political douchbags, who I elect, rule me, than a benevolent despot.

Anyway its a mute point since there are no jobs with elected bosses, and unions in the USA are incredibly weak. My point was only if I was going to work for a boss with slightly limited authority, I would rather just take my dad’s suggestion over yours. Your option is a step backward. But of course not taking my dad’s option is what led to this thread.

The affect of me quitting my job, was minuscule on him. Unskilled labor is easily replaceable. That is the “power” I held over him.

In this case I had my parents to fall back on. In a regular situation, I would be unemployed in a horrible economy, in a nation with few welfare benefits. A rather dire situation.

He on the otherhand had the power to have me do ANYTHING, so long as it wasn’t sexual or racial bias, that would be legal. You claim that unions tolerate disobedience less than bosses? Unless you

have Panache's superjob any competent boss would fire an employee who was openly insubordinate and flat out disobeyed an order, even if it were relatively small.

Yes, the employee has the power to quit. But let's be real here we can't all be Panache superemployees. The fact is employees are easily replaceable and jobs especially in this economy are not. Not to mention the fact that employees need job histories, while employers don't need worker references. I'm sure you have a theoretical argument on why this is the best of all possible systems, and maybe it is. But at least acknowledge that there is an imbalance in negotiation power between an unskilled low level employee, and a major corporation.

Working takes up the majority of the day, and people's lives center around their career. Even their off hours are in the shadow of the job. I know you have a theoretical argument about how the power is an illusion. Maybe it is. But even if the earth revolves around the sun, in our daily experience we still see the sun rise. We don't feel the earth move. I think you are wrongly discounting what the personal experience of having a job is for abstract marginalist theory. That's the same thing I was accused of doing with pessimist philosophy. I think you are too

dismissive of what the subjective experience is at work, and what employees actually feel. And your job, which may be as great as you say it is, is a rare exception. You yourself refer to yourself as a boss, so I don't think it is even relevant.

I think we can agree that at least, voluntary or not, in the hours I'm at work the boss has power over me. He gives orders, and "company loyalty" is a great value. And that power I'm not willing to accept. Its as simple as that.

In the end, I was only human, all too human. Like Prometheus I tried to steal the fire of the Gods, and give it a gift to man, and like him I was bound in chains. Like Icarus, my wings lit a fire just as I thought I could touch the sun.

Tragedy and pathos. I thought I knew the sublime. The mixture of the grotesque and the beautiful. The beauty of the stormy sea, rather than the rose. But the storm can only kill you. It is the danger of the universe, that is the greatest fear. The vast nothingness of a dead universe. And the brutality of the life in it. That is the most fearsome to the soul. Without God or utopia, what is there but brutal nothingness?

A simple thing like being a good man becomes impossible in this world. Neither God nor nature will reward the good and punish the wicked. SO what makes good good and evil evil? There is that stoic resolve, the fortress of the internal soul. Virtue for virtues sake, under siege by an ocean. The mountain in the black sea. Alas those walls could only hold for so long, before the trumpet of Jericho, cracked the ancients, and the trickled became a flood. How can I embrace the evil of the world? Perhaps this body, this “me”, in this historical period with these conditions, could be successful in this world, under these rules. And accomplish what is considered accomplishment in this age. But that man would just be an Other, in this body. What pleasure is it to me, to succeed at the price of essence? I cease to be I, the moment I become He.

Perhaps my attacks on existence go too far, perhaps there is no evil in breathing, but perhaps there is. For nature is red in tooth and claw. And simply in life and reproduction there is cruelty and power. Of course both are always social. There must always be the master and the slave, for their to be evil. And so it would be wrong to call the life of the One evil, it is rather the life of the Two. And so existence for a true Robinson Crusoe would be neither a blessing, nor a curse. It is the Other I wish to escape. Society, man,

master and slave. In the end the only way to love thy neighbor is to have no neighbors.

Would dropping out of productive work be a rational decision if evil controlled the world and could not be defeated?

From my standpoint the villains, the bad guys, the evil demons, the black darkness, Satan, call em what you like are securely in control of the world.

There are some good folk in the world, and they fight the good fight, And I do feel loyalty to them, and a sense of guilt should I abandon them. But their numbers and influence are dwindling anyhow.

From my standpoint, we are in the baddie's prison. And they have a fortress that can't be beat. I've studied that fortress. I know its defenses. I have even skirmished by its outer gates.

I can say with certainty that it can't be cracked.

Now you might talk about God, miracles, or chance. Or some New Agey Self-help book crud, about believe in yourself and anythings possible. If the world were like that, They would not rule in the 1st place.

Anyway life is nothing magical. Just a chemical process. We are pleasure bots. And of course the highest pleasure and the greatest pain is metaphysical and social. If you live in a world and a society you feel is just, that is a greater pleasure than an individual sensual pleasure. But when the opposite is true, no short-term individual pleasure can displace the knowledge that one lives in a hell. And it is betrayal to try to escape into pleasure away from that knowledge.

Life is a zero-sum game. I fought when I could, but seeing the task was impossible, I beat a hasty retreat. There is no strategy in simply saying one will never retreat, and that is not really courage either.

I'm not going to compete. I will never know the pleasure of being a master, and I will avoid at all costs the pain of being a slave. Is there no place in this harsh world, for the man who will be neither ruler nor ruled, neither aggressor nor victim, neither master nor slave?

Isn't it grossly negligent and irresponsible for a parent to bring life into this cruel world, when they do not possess the financial resources to support their victim for a lifetime?

I'm a tree that does not bend, and so now that the wind has grown strong, perhaps I will break. That is the price I pay for not bending. It is worth it.

As Martin Luther said "Here I stand, I can do no other!"

Remember Ivan Karamazov, how is any man, above the level of a brute, suppose to live contently in a world of misery and suffering. To close one's eyes is not to solve the problem. The tears of a single child can not be justified by any plan. I was but a man, a man who failed to save the world. I struggle hard when I could. But I never had the tools, the weapons to carry out the task. It was always lost. In the end despite it all, I was human, all too human. In a world such as this, what a curse to hear those words.

Human. No worse epithet could be hurled at me. I knew the disgust Gulliver felt to know he was held in common with the brutish yahoos. Was he really mad, to prefer the friendship of his stable horses, oh what a piece of work is man! I'm a democratic man. And I will accept the will of the majority, even when it is grossly unacceptable to the spirit. But what does it mean to accept? I can carry no torch against it. But neither can I integrate. The universe and I have fought ourselves to a draw. Divine hubris! This worm, dares to claim that he has fought the universe

to a draw? No the universe will crush me in the end. But we are of the same character. The universe is what it is, it is uncompromising and will not bend. In this we are the same. If the universe has the right to not bend to my wishes, then I claim the same.

I think Hegel's analysis of the "knight of virtue" is a pretty spot-on analysis of both where my worldview got it wrong and where I got it right. In my ethics I was very much on the side of the abstract and formal Kant, Plato and Stoics as opposed to the concrete and wordly Hegel and Aristotle. I hated Aristotle's idea of the golden mean, or Confucius's middle path. But now I have come to see in a Hegelian manner the truth in my opponents argument. And not even from the point of view of pleasure for pleasure's sake.

But even for the higher good, a certain level of sensual material satisfaction is necessary, if one is to be an effective knight of pure virtue. At the same time I don't think my attacks on pleasure and hedonism were groundless. Mindless asceticism and puritanism is simply a mirror image of hedonism, without any depth. I think there is a great truth in the ascetic puritan standpoint. Mainly that at least since the birth of civilization, pleasure for the most part has been extracted through power, harm, domination and cruelty. And I think that the unconscious force of

asceticism is the rejection of those power relations. I was to some extent aware of that, but not to the extent that I saw that as the ONLY problem of pleasure. I did hold to religious, theological, metaphysical ideas about evil and sin. Again those views were not wrong per se, just shallow and unsophisticated.

I studied a lot of history, but perhaps took the wrong lessons from it. I studied history as literature and moral education, not as a science of living process of matter in motion. And so things I admire like Athenian democracy, Roman virtue, English and American Puritanism, Jeffersonian populism. There was certainly truth in all of those forms. But those forms only have meaning in the sense that they represent an actual historical period. Progress is not an unbending straight line, and it suffers genuine defeats that no sophistic wordplay can explain away. At the same time it is important to understand the natural process of history, and how ideal virtuous periods breakdown into their “decadent” opposites, not just because of decadent schemers, but because of their own internal dynamics. In some sense the 21st century American World, is the realized truth of Cromwell and Jefferson. To the extent that some of the “bad guys” celebrate their current triumph, they themselves recognize their historic defeat. They

know that the lifestyle they lead can only generate individualistic pleasure, but don't fool themselves into thinking that longterm hegemony can be achieved through their seductions. In the longterm they are pessimistic although they see in the fall of their historical consciousness, the fall of all western civilization, and perhaps from the ashes the restoration of their Arcadia.

I guess Hegel's mainpoint is that virtue becomes meaningless when it just becomes words like "do unto others". Virtue is only meaningful in the actual world, which the Knight claims to hate, despise, and be at war with. The Knight uses the same weapons as the Demon. So in the contest they are in fact equal. So to what can the Knight appeal to? That somehow Right is the truth of this real world. So the Knight himself recognizes that the Right he opposes to the real world, is only valid to the extent that it IS the actual world.

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[will to life, is triumph.](#)

February 3, 2010 by [Mopenhauer](#)

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Tragedy and comedy were not initially opposites. Tragedy simply meant serious drama, sometimes with a happy ending. While comedy was any drama, serious or humorous, with a happy ending. It shows the nature of the human condition that comedy is trivial, and the serious must always end in death.

Comedy ends in a wedding, tragedy in a funeral. That is the beauty of tragedy from Schopenhauer's aesthetics, it is the denial of the will to life, and that is its beauty. The cosmic tragedy is the wedding. Tragedy is the failure of the next generation to take the role of their parents, to continue the selfish gene. That is why tragedy is beautiful and comedy trite.

So my life is a failure. I will not get married and have kids out of "love", and take my father's generational place. Is that a failure? For the selfish gene. But for anyone above the brute to refuse the dictates of the gene, the Id, the will to life, is triumph.

Well if you believe that I'm and will remain a virgin with no girlfriend, whether I chose to be or not, what is the point of suggesting that my philosophy would be different, and I would want to get a job if I had a girlfriend. If we all agree there is nothing I could do to get a girlfriend, even if I wanted one, which I don't?

Therefore you must agree that at least in my particular case, my philosophy is correct, and I'm right not to get a job.

Although personally I disagree, that my philosophy is personal, and think it is universal. Many of the most depressing dreary writers were also notorious womanizers.

Your bad faith argument is semantic and sophistic. Your taking specific objects and saying the world could exist without them. That's just ignoring Schopenhauer's argument and scoring cheap high school debating points. What makes this the worst of all possible worlds is the mechanism of its existence which necessitates some so-called good things as an after-product.

But we're assuming that the world functions along Darwinian materialistic lines. If there was the constant intervention of an evil deity, then yes specific objects would be removed. But people would be aware of it, so it would in fact be a better world.

The specific "good" objects you refer to are simply a part of a mechanism that creates the worst of all possible worlds. It would not be logically possible for a worse world to exist without that natural mechanism, short of an intervening deity.

Schopenhauer has already proven with logical certainty that we live in the worst of all possible worlds.

Given that we see the sick sadistic perversity of parenthood in a world such as this. And my parents obligation to me, by forcing me to be born into a world I did not choose to be in.

We are assuming a mechanistic universe. So unless you postulate a universe in which a evil deity intervenes, we can only speak of mechanism.

Darwinian evolution produces the most cruelty of any possible life mechanism.

You keep going back to the specific objects, even though you yourself acknowledged that it was the mechanism alone that counted. If we are assuming that there is no evil God to intervene, then Darwinian evolution may produce things like donuts and planes, that doesn't change the fact that its the worst of all POSSIBLE universes, that follow logical laws.

A universe without any laws, in which laws of nature constantly fluctuated, might perhaps be different. But then since we have the worst possible natural laws, it could only be better.

Now are you going to keep up your sophomoric debating? And say “well what if this donut toaster strudel in my hand didn’t exist that would be slightly worse! Ha! I proved Schopenhauer wrong!”

You are not interested in philosophy in good faith. It is different than debating politics. You have to take Schopenhauer’s argument in good faith instead of trying to score cheap digs like your ludicrous toaster strudel joke. You are too used to trying to score debating brownie points over Obama’s healthcare plan, to know how a philosophical argument is structured. No intellectual interest in Truth.

To simplify we assume a clockmaker universe of God or nature. Completely mechanistic, with no divine intervention. Given that. The worst of all possible mechanisms entails the creation of your beloved toaster strudel . There is no worse mechanism that could exist. So toaster strudel is necessitated from this worst world.

The only other option would be divine intervention. But a world in which an evil God intervened, would violate naturalistic laws. And an evil world without laws of nature, would actually be improved, since we would not be as ignorant of the evil nature of the world.

In sum a world without your toaster strudel, would either be A) a better world or B) logically impossible

You can't in good faith think Schopenhauer, one of the greatest philosophers, was as moronic as you make him out to be?

Well I would say sexual relations is one of the most sadistic of all relationships. And while you may be willfully blind the cruel harm is there. And in your case I would also bring in historical race antagonisms that were necessary in order for you to make your conquest.

And let us not forget all the libertarian, free willed, mutual exchanges of value necessary for your airplane pleasure.

As Nietzsche and Foucault discovered we live in a world in which there are hierarchical harmful power relations of victim and victimizer, master and slave, domination and submission in all aspects of human relationships. There is no sweet innocent refuge that escapes the cold grip of power.

As for the airplane and intelligence mechanism. A less intelligent species would not experience as much pain. And again YOU are the one making theism pertinent, by suggesting worlds in which natural laws

can be violated by some outside power's intervention.

All libertarian free-willed mutual exchanges of value, also involve authority and hierarchy. There is always a power relationship master and slave, lord and bondsmen. Even when no physical object is exchanged power still exists.

And that is especially magnified when what you are trading is not an item you own, but your body and life. Like when you have a boss. And that I'm not willing to do, no matter what the price.

I discussed this for several pages starting back here:

There is a big difference between literally being a Robinson Crusoe hermit, and never seeing a human being. And being isolated and outcast within society, like a bum is.

My argument is painfully simple. The price for my parents disturbing my billions of years of nonexistent serenity is lifelong providing of my material needs. That is their moral duty and even that is scarcely recompense for what they have cost me but bringing me into this cruel world of existence.

It is evil to be a parent.

I refuse to accept anyone having any authority over me whatsoever. I refuse to be forced to obey another human being's will. If my choice is starve or obey, it's not much of a choice. That's what this whole thread is about and people think I'm crazy or lazy for suggesting it. Having a boss is supposedly voluntary. Voluntary assumes there are alternative choices. So I would rather face any alternative than have a boss.

Lets assume, for the sake of argument, that your life is as awesome as you repeatedly proclaim it is. Fine, lets grant your life is great. And that your boss depends on YOU. And you can quit at any time, and not be negatively affected. Your boss has no authority over you, hes more a customer than a boss.

All that is entirely irrelevant to MY situation. In my case my relationship with the boss is grossly unequal. And he DOES hold Godlike, omnipotent power over me. You can claim it is just and deserved power if you like. But none the less, justified or not, he holds great power over me. He can fire me for any reason whatsoever. Except race or sex. He can fire me for rooting for the wrong baseball team or for doing TOO GOOD a job. For wearing a blue shirt. For complaining about an abusive manager. For following his orders. In a recent court case it was legal to fire a doctor for refusing to break the

Hippocratic oath, fired for refusing to lie to the government. ALL LEGAL. Any reason whatsoever.

You can blame it on me for not having skills. Fine.

Whatever the cause. The situation is as it is. And I would have to accept gross and arbitrary authority.

That is why I said at the start whether abstractly true or not, the John Galt theoretical argument should be put aside when speaking of the authority I as an individual would face.

Actually Schopenhauer lived of his father's capital for his entire life, and never held a real job. His books did not sell and had to be scrapped. Same with Kierkegaard. He didn't have to have his ramblings edited, since he self-published. And the fact that he got laid, is proof that pessimistic philosophy is independent of sex.

Even a so-called "good" boss has that omnipotent power over me. That is the nature of arbitrary power, its up to him to use it at his whim. So even the nicest boss, there is that unspoken domination always.

My dad does not REALLY, have any authority over me, because it is in fact his OBLIGATION to provide for my survival needs regardless of my age, due to him forcing me to be born in the 1st place.

Well it depends what kind of P&P you are. I would say at all levels the domination is worse than just a regular boss. But certainly when you leave the up-end market, which is a minuscule market, your talking pretty hellish slavery. This is just sadness about the cruelty of human nature.

So it doesn't apply to me personally. As a male porn actor and to an extent as a prostitute, I suppose it would not apply to me. Although again skills are needed in this rather small field.

Anyway since you mentioned those two professions rather casually, I thought I'd point out the hellish slavery conditions in them, that far exceed the boss.

The boss' power over me is legitimate because he takes the most risks? In what sense? Seems like a tautology. If risk is defined as negative consequence, there is more chance that I will end up starving dead on the street if the business fails, than the boss will. So by risk you mean the boss has more to lose, to begin with. Thus he risks more because he has more. And precisely because of what he has and I don't, he holds power over me. So its redundant to mention risk.

Use Occam's razor and slice away the useless garbage that doesn't add anything:

The boss has power over me because he has power over me.

Within the realm of possibility it is certainly reasonable that if I so desired, I could get a BA with a moderate amount of discipline, in this economy I would face the same challenges as any liberal arts major, but its not unreasonable to expect that over the long haul with my abilities I could if I so desired obtain a decent civil service job, and enjoy the middle class lifestyle of my parents.

So is it physically impossible for me to integrate into this society? No. Thats what makes it a choice.

The last 70 pages, give my reasons for being unwilling to make that choice.

Do I lack self-confidence? I think I'm generally realistic about my abilities, and if anything have to ground myself from overestimating. Perhaps after a lifetime of delusion, I'm overcompensating in the other direction, but experiance has shown the lower I rate myself the more accurate I'm.

But again, I certainly don't believe middle class perhaps with luck even upper middle class existence is out of my reach. Nor do I believe this is my natural state. Without the compulsion to labor, I stated earlier my intellectual, physical and aesthetics achievements

could be limitless. Freedom and self-autonomy is the missing ingredient. And without it not a sprout can grow.

My philosophy did not grow out of the air. As I mentioned I only studied philosophy to learn scientific logic. Schopenhauer is a rather idealist philosopher as opposed to scientific, and rather anti-materialist. So I didn't go seeking him. I listened to the youtube lecture quite accidentally. And his views fit the reality I knew.

At one time I was curious, but now it seems learning more about the world will either reveal more ugliness, or allow me to once again be deluded by a pie in the sky.

It is cruel and perverse for any human with an inkling knowledge of the world as it actually is, to believe their doomed offspring will enjoy life in this garbageheap hell.

I will never accept an Alpha over me. Wherever that leads me so be it. If there is one God who will rule me like a slave, let it be the God of anti-authority.

Of course in many ways the human alpha system is far crueller than the animal one, as in the animal world no alpha answers to a higher alpha. While for

humans all alpha is relative. For pack animals one is free, for man none are free.

Of course this practical consideration is also influenced by abstract metaphysics. It is because of the cruel nature of humans, that the idea of one of those beasts holding the least bit of influence, much less power, over me is so hateful.

I'm too self-aware. I break the fourth wall. Everyone else is acting and playing their part, and I'm complaining about the script, and keep asking "whats my motivation? " Its like I'm meta-aware of my own character and role in a movie. I'm the opposite of the Zen in the moment. I'm always out of the moment.

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February 3, 2010 by [Mopenhauer](#)

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From my perspective up till now I haven't affirmed the cruel nature of humanity and existence, by doing anything positive to survive, such as seeking employment in order to pay for survival needs. IF I take an active move and actively fight and struggle to

live, than I will be asserting the will to life and power, which I reject.

So passively “sitting on my ass” is less of a betrayal than actively “living life”.

You refer to my knowledge as book knowledge as though it were entirely cut off from experience. First off the rational logic I accept is that which most correlates with experience. Second there is a great difference between book knowledge and social knowledge. Obviously one individual can't experience everything first hand. It would be a rather Max Stirnerist solipsistic world if only personal knowledge counted as experience. Even metaphysics is just an abstraction of real human experience.

If you're going to embrace a radically individualistic to the point of postmodern definition of truth based on subjectivity. The how can your subjective view challenge my subjective view if there is no objective measure? If everyone's unique individual experience is all that matters, than surely the fact that my experience has led me to my conclusions, is proof of the validity of my conclusion. A rather convoluted logic, but the natural result of egoist epistemology that led Max Stirner into a box of solipsism.

And ironically you are using egoist epistemology to reject my desire to be a Robinson Crusoe. A great irony! You are using an asocial theory of knowledge to convince me to embrace society!

Up till now I have been able to accept life passively without taking any positive action to affirm it. If I get a job I will be affirming the will to life that I reject. We both agree on the dichotomy between active and passive living, the question is which is right?

I don't see why pessimism somehow equates with a solipsistic view of knowledge. In fact my pessimism itself is not the result of narrow Ego alone, but of many great philosophers who themselves based their abstractions off the realities of human experience throughout history.

When I refer to the will to life, I mean it in Schopenhauer's philosophical sense of asserting existence.

As for the libertarian theoretical argument for being an employee-at will etc, when I said put it to the side, I was essentially saying for our purposes let us assume that that is true in the big picture, and focus on what it means for me personally.

Yes I was the only one stupid enough to believe what man claims he aspires to be, in the face of all that

man actually is. I suppose you could call this being that is the perfect abstraction of all that man claims to value as good – God. To take the God's (by which I mean the perfect abstraction of all that man claims to value as good) eye view of humanity would bring anyone too my despair. It is true that I no longer believe men are serious when they talk about “good” and “bad”, but I suppose it is true that in order to judge human nature as “cruel”, I still assume the Godview position. Of course man's claims are so hollow that even though it is a creation of man, it is so far removed from man, does it really make me human?

And no you can not even be a Robinson Crusoe in this society, by which I mean the privledge of never having to lay tired eyes on the wretch called man ever again, without having capital for property.

Embracing the non-nightmarish aspects of life, while the world remains a nightmare, is the greatest nightmare of all.

The theodicies used to justify God's evil in the world, by claiming evil is the absensce of good. Or that evil was needed for there to be good.

Schopenhauer said the opposite. In order for this world to be a perfect hell, there needs to be just

enough good, which is the negative absence of evil, or no one would choose to be in this world. Without those small crumbs there would be nothing to fear or lose and no attachment to this hell whatsoever. You think I'm denying myself pleasure by not grabbing for those crumbs? It is you who do so! And the price of those crumbs is always the suffering of others. We are like prisoners forced to fight to the death for scraps of bread to amuse the jailers. And like Schopenhauer said a man of intellect in this world is like a noble prisoner of state thrown in with the general population. The best course of action would be to isolate oneself from such savages. Those savages are man writ large! A world more evil would collapse on itself. So there is just enough good in this world for it to be the worst of all POSSIBLE worlds. A more evil world would be impossible.

Why is there an association between pessimistic philosophy and sex?

Newton and Kant were lifelong virgins who maintained an optimistic, if austere, admiration for life.

Schopenhauer had a mistress, the romantic poets, the American novelists of the lost generation, and the French existentialists, all wrote dreary depression, while being notorious womanizers.

I've never experienced a relationship firsthand, its true. But of the countless male-female relationships I've seen I haven't seen ONE where there is any genuine love, caring, compassion or even liking between the partners. They seem more like enemies in a perpetual war. I see far more hate in male-female "love" than love. Not from books. From what I've seen. So I have no idea where this Disney love you're talking about comes from. This love you talk about is a bad joke. So all you really mean is that I've never held power over a girl and extracted pleasure from her. Although the real pleasure is the power itself.

You are quite right, it is precisely this will to power I reject and am moved to despair by.

Anyway how can you judge me because I'm a virgin? All it means is that I do not have the skill of being able to persuade girls to have relations with me. How can you judge me on that basis? You could turn that around and judge every girl in the world a failure for not being able to persuade ME to have relations with them. Both claims are EQUALLY ridiculous.

Why exactly is it a flaw on my part, that I've never been able to persuade a girl to sleep with me? The Other is somehow a Judge of my worthiness?

What you really mean by that is that by asserting my will to power, I would have someone beneath even me, who I could control and inflict misery on. For most of mankind that is solace enough to endure all the misery heaped on them.

This may be a hard concept to accept blinded by the sadistic will to power and all. But as pathetic as you may think I'm, I have no need for a plaything, a painted doll, gilded butterfly, a toy, piece of meat, a pet, for there to be someone lower than me to control and heap misery on. And if you don't think that's what sex in our society is about then you are the blind one. I've NEVER seen a male and female who even LIKED each other.

And if relationships were not of that nature. Then it would still be an affirmation of the will to life and power. And it would still limit by autonomous self-sufficiency.

All the land in the US, is owned by someone else. I would have to make a libertarian, individualistic, mutual exchange of value in order to acquire land to be a hermit on.

And if I worked in a national park, I would have a boss with power over my life at his arbitrary whim, although a little reduce in a government job but

certainly not mitigated, and I would still have to see people.

I still occupy the Godview position, which is the source of my misery at human nature. But I'm intellectually aware that the source of the abstraction is false, since mankind is not serious when it talks of "good", but instead uses it as a tool to make this world just tolerable enough that it does not collapse on itself. There could not be hypocrisy or my own pathos, without so-called "good" as the bait & trap. The worst of all possible worlds.

Schopenhauer's Proof

Instead of asserting a personal opinion or viewpoint about the appearance of this world being the worst possible, such as a glass being half full or half empty, Schopenhauer attempted to logically prove it by analyzing the concept of pessimism.

"But against the palpably sophistical proofs of Leibniz that this is the best of all possible worlds, we may even oppose seriously and honestly the proof that it is the worst of all possible worlds. For possible means not what we may picture in our imagination, but what can actually exist and last. Now this world is arranged as it had to be if it were to be capable of continuing with great difficulty to exist; if it were a little worse, it would be no longer capable of

continuing to exist. Consequently, since a worse world could not continue to exist, it is absolutely impossible; and so this world itself is the worst of all possible worlds.” –Schopenhauer, *The World as Will and Representation*, Vol. II, Ch. 46.

He claimed that a slight worsening of conditions, such as a small alteration of the planet’s orbit, a small increase in global warming, loss of the use of a limb for an animal, and so on, would result in destruction.

“Thus throughout, for the continuance of the whole as well as for that of every individual being, the conditions are sparingly and scantily given, and nothing beyond these. Therefore the individual life is a ceaseless struggle for existence itself, while at every step it is threatened with destruction. Just because this threat is so often carried out, provision had to be made, by the incredibly great surplus of seed, that the destruction of individuals should not bring about that of the races, since about these alone is nature seriously concerned. Consequently, the world is as bad as it can possibly be, if it is to exist at all.”

I’ve seen countless male-female “couples”, men who get “pussy” from their painted doll piece of meat gilded butterfly plaything.

But a male and female relationship, where there isn't hatred and blackness, and raw power, misery, cruelty and domination? No never.

Pessimism is the natural condition of anyone with the least bit of intellect and feeling above that of the brute. The vast majority of philosophical, religious and literary trends have been pessimistic.

Religions are nearly universally pessimistic precisely on the nature of existence and human nature. Some, but not all, religions pose an optimistic after life, but in some ways the counterpoising between the idea and the real, like in More's Utopia, only adds to the sense of despair. The ability to imagine something better, only makes the real world worse by comparison. Especially when you realize it is human nature alone that causes such suffering. That is another escape hatch for theodicy. Free will is used to justify all evil. But what kind of freedom is that?

Plato in comparing the forms to the actual, was a pessimist. And the neo-Platonists and Gnostics, turned pessimism into a religion by postulating an evil creator God. That strand is pretty strong within Christianity through Augustine and Calvin.

And Hinduism and Buddhism both recognize that life is suffering and the greatest bliss is to escape it.

Heidegger examined the way in which we are all without choice flung into our circumstances, the world as it is.

The great works of serious literature are all tragedies, not comedies. Life is pathos.

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[selfish gene](#)

February 3, 2010 by [Mopenhauer](#)

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If it were not for that primal urge, which the individual thinks is so special and unique, when in fact there is nothing more universal call it the will to life or power, the selfish gene, the Id, or what have you, then I would not be in my present predicament. I certainly have no desire to affirm that force which is my enemy. Call it what you will metaphysical, religious, scientific it is the root of the cruelty of human nature I began from. I'm sure there is great pleasure in the Nietzschean will to power, but it is not one I wish to know. And anyway I could never allow my happiness to be dependent on the Other.

Even if She were at my feet, I would turn my back on Her. Integrity is a small thing in this cold vast indifferent universe. But it is all I have.

Well theres no reason to take pride in being a virgin now, I would still be one of I tried. But when I did have the chance, when I was a man of action and had the strength, and thats the only reason I bring up my past to justify my claim, I willingly chose not to take a painted doll as my plaything, because I had something better in mind. It is a sad state, whatever the pomp and chest pounding in the lonely starless darkness, to quote Ayn Rand “beating his chest and screaming his plea for “prestige” to the starless void above him.” , to be dependent for self-expression in the Other.

Now I’m weak, stagnant on my back, but I still gaze up at the same stars above, I once resolutely nodded at.

All of a sudden everyone here is such a big defender of women? Spare me your self-righteousness about women being “thinking, feeling beings”. Really? Thats what you were referring to when you said I needed pussy? And yet the way in which a girlfriend was supposed to solve all my philosophical conundrums was precisely by being a painted doll, a plaything, a mere toy.

You just confirmed my point. A girl is just another part of the will to life, just like having a job to survive is. Worse, the will to power. Just another shiny object or plaything. It only makes men feel better because they feel there is someone lower than them that they control. Like the slave girls of Greece and Rome. You offer as the solution my very problem. Right there is the cruel nature of human nature, that has driven me to despair in the first place.

As if a bumbling “under-sized, narrow-shouldered, broad-hipped, and short-legged” would solve my metaphysical dilemmas.

No it's not. It's about any man no matter how low in society, having power over someone beneath them that they are in control over. That's the only comfort. Even more than the physical pleasure of copulation, it's REALLY about power.

I don't need that conciliation.

IF a girl wanted to be my girlfriend I would turn her down, because that's not what I stand for. The idea that such idleness with a painted doll, could distract me from my search for truth. How can you folks look down on me when you think a giggling plaything is a substitute for metaphysics? I'm sure you have a crude witty reply, but that will only underscore my point.

That desire for “pussy” or to get laid, you refer to is precisely cruel human nature.

Of course I’m a loser and failure by the standards of cruel existence and human nature. But as Francis Bacon said, I can not be judged by a court that is itself on trial.

Well what is the nature of epistemology? Many on this thread have pointed out that humans are social beings, although at other times they have supported an ultra-individualistic atomistic egoism. Obviously the knowledge of one individual is always going to be limited. If we were to judge from individual experience, the man today is in many ways less knowledgeable than a caveman. Social knowledge is not the same thing as rational logic knowledge. But it is a viable form of empirical knowledge. So in sum, I have as much authority to speak on relationships, as anyone who speaks on science without personally conducting experiments. I agree that all knowledge must ultimately be based on experience. It’s crazy to say that I as an individual need to experience something personally to have knowledge of it.

But if you’re interested in specifics my worldview on male-female relationships as shaped from both personal and social knowledge generally corresponds to this blog:

Not that I think the state of the world described in the blog is a good thing. But it is generally accurate.

I think the problem is when we get to the topic of sex or “pussy”, Wittgenstein’s language game kicks in. Its as if I’m playing basketball and your playing soccer. So just communicating much less persuading becomes difficult. I’m challenging the values associated with that way of existence, while you are judging me by the very value-system I reject. To quote Francis Bacon again I can’t be judged by a court that is itself on trial.

I disagree with your assumptions about life. And certainly the historical record of human nature, is overwhelming proof of the hell of existence and the idiocy of embracing the nightmare of life.

The tragedy is that the vast majority of the sufferings of man are cause by the cruelty of human nature. Which is why the nasty, brutish, short animalistic life of a Robinson Crusoe is one to be envied. Who would want to be social with a beast like man? In what sense can the human “community” be called a community? One is far better off facing the cruel nature of existence alone than braving the mercy of human nature.

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[Robinson Crusoe.](#)

February 3, 2010 by [Mopenhauer](#)

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I suppose I would be more willing to accept being flung into a job with a boss, and accepting my station in life if today's capitalism was more like the Puritan capitalism described by Max Weber here. With the Calvinist work ethic. Unlike the Catholics the Calvinist tradition never really had much mercy for the poor or the beggars. And it quite openly celebrated wealth. Laboring was something admired by all ascetic traditions. The rituals and the physical honors. And why do it in a monastery when it could be done in the actual world? Thus laboring and acquiring wealth was seen as the highest form of holiness. But the difference between Calvinist Puritan Capitalism and Paris Hilton Capitalism, is that they were opposed to that spontaneous enjoyment of life, that wild celebration. Everything was controlled disciplined rational. Thus you might have bosses with fabulous wealth but they were dire dressed in plain black and working fearsomely for more wealth, not to enjoy but out of fear. I just don't feel that sense of

calling that you would have in the time of the Puritans.

If work today were the worldly asceticism described by Weber than any job would satisfy my need for virtue and puritan discipline.

The problem is that a job is a means to an end. Even if you enjoy that job, its still true to a degree, since the job is still a means to a good life but through spiritual and financial pay. I'm just not hungry for carrots and I'm not too afraid of the whip. I mean my present life satisfies my material needs without any positive affirmation of effort on my part. So while I may be unsatisfied with this current life, there isn't any strong impetus to radically change it. Yet at the same time I'm unwilling to positively affirm my current life by working. So the second option is to work for the "future". But the thing is there is no goal within the realm of possibility that truly drives me. So I'm neither attached to my present life nor desire any better one. I'm in a position of stasis.

What am I supposed to do? The whip is I will lose what I have, the carrot is I will get some great future life. But I desire neither. There is no reason for me to work whatsoever. The thing is I can ONLY be satisfied on the metaphysical cosmic level, and that will be always answered by the "real world" and

“human nature”. All other pleasures are dull and useless to me if the that one is left unmet. So to say just live your life and smell the pretty flowers is a meaningless statement to me. If my metaphysical needs are not met than my personal need are a nonissue. And getting a job by positively affirming my acceptance of the values of the “real world” just undermines my metaphysical bliss all the more. And while I do believe I could be a Renaissance man if not burdened by material necessity, a utopian paradise would not solve the metaphysical question either, it would simply make it more glaring. While under the pressures of “reality” we can put off the real questions of being and pursue substitutes, if those substitutes were removed or became unnecessary we would be face point-blank with the question of the meaning of life. And so the questions which are now mocked as stoner, hippie, or cafe questions would become bread and butter problems that regular Joes would have to confront on a regular basis.

Now we don’t live in a utopia. So I’m mocked for even raising the question. I have to satisfy X,Y and Z first. The problem is I’m already burdened by post-Z problems before I have even obtained X. And its impossible to even bother to obtain X, if you can’t get beyond Z. Now I know some pseudointellectuals

claim that realizing the meaninglessness of life, is liberating and helps them. If that's your reaction then I doubt you really have realized it. Kierkegaard's perfect hedonist man for example of course needs religious and philosophical pleasures at the same time as he pursues earthly ones. Thus the true hedonist would never be a purely materialist atheist, even if he lived like one, because he needs ALL pleasures.

I basically have a democratic epistemology, whatever the majority of the people believe is true. Now that brings up a question from Plato. Does the advantage of the stronger, mean what will actually benefit the strong, or what they think they want? That opens to many worms. So I believe whatever the majority of people THINK they want, is TRUE, regardless. This means "truth" has changed from 1500 to now, but so be it. Those are problems for a historian of truth. For me what is true is 2009 America. And since power over the majority is equivalent to the actual views of the majority it is OK to be Amerocentric since in 2009 America for all intents and purposes is the Rome that rules the world. So if it is True for 2009 America it is True for the 2009 world. So those are the metaphysical "facts" I deal with.

I was never a Church goer. But I used to believe in a version of hard Puritan Calvinism combined with a gentle Dicksonian meek shall inheritness. Yet at the same time I admire the hard Republican military virtues of Greece and Rome but that went along nicely with my Calvinism. So as you can see as a Philosophical Christian both the fire & brimstone and gentle lamb cheek turn were reflected in me. I wasn't a Christian but I accepted the Truth of the Age. But in college I discovered that was not the Truth. In fact the ones I had polemicized against for all those years Nietzsche, Marquis de Sade, the Social Darwinists. They were right! It was a cruel sadistic torture orgy. The will to power to be able to dominate hurt others, was all that ruled the world. Now I could use logic to show that it ought not be true, but if the majority of people, if the Herd accepted Master morality, even if by coercion or deception, it was True. So that's the world I live in. It's a frightfully cruel and dark one. It's the world we all live in, some just have blinders on, or delude themselves into thinking they can outcruel the next guy. So you see the world really is as bad as I say it is, if Truth is defined by majoritarian epistemology. I would say empirically I see little evidence that America's social values are about to erupt and change in a major way in the next few years. So my conclusions about the cruel nature of

humanity and existence, might as well be true even if they are not.

So if the Sadist view of life is right, if it is all about dominance, power, cruelty and inflicting pain, what is one to do? You can be cynical about it and try to game the system. But the problem is you aren't unique if you discover this. EVERYONE else is pursuing the exact same thing, the exact same way. So you can't beat EVERYONE, at their own game. Now if you LIKE sadism, then I guess you can accept any place in the hierarchical great chain of being, because tis the best of all worlds. But if you don't like it its hardly recompense. I suppose the only good life in world like this is Robinson Crusoe.

Kant for instance said that we needed to assume things like morality, free will and God, even without any evidence because it was necessary for human life.

This is not just philosophy. One of the criteria listed in science and psychology for "good" experimental research is that it has to be useful.

I think it is a real coward's way out, when scientists or philosophers have data that MUST lead to nihilism, but then retreat and say well that just makes them embrace life more. Dawkins and Pinker of the

Sociobiologists, and Sartre and Camus of the existentialists come to mind as those who retreated from good faith nihilism. Although I suppose in the 21st century your man on the street is basically just as guilty.

When I think of human nature, I think of “everyone but me” nature. If I could just drop out of the human so-called “community”, than perhaps life would not be so bad. Nasty, brutish and short, but not bad. But I have no desire to be anywhere near human nature.

I guess its a philosophical thought experiment about a theological God. Let us assume God, what right did God have to create existence? What right did he have to throw innocents into his cruel game of life? Is free will, really an excuse for everything? And is the immense pain and suffering of human history really a balanced trade for the oh so blessed experience of not being robots? And if free will is so important why don't we have free will where it is actually worth a darn, to chose whether or not to play the game to begin with. Plus free will is pretty meaningless. Does it mean the ability to just randomly chose x or y? But it is not random, it is based on our desires and inclinations. And we do not freely chose our desire nor the intensity of it.

So you can take my argument against parenthood and apply it to an assumed for the sake of thought-experiment God.

My answer is never. Schopenhauer says it best here: [Studies in Pessimism, by Arthur Schopenhauer \(chapter1\)](#)

“The pleasure in this world, it has been said, outweighs the pain; or, at any rate, there is an even balance between the two. If the reader wishes to see shortly whether this statement is true, let him compare the respective feelings of two animals, one of which is engaged in eating the other.

The best consolation in misfortune or affliction of any kind will be the thought of other people who are in a still worse plight than yourself; and this is a form of consolation open to every one. But what an awful fate this means for mankind as a whole!

We are like lambs in a field, disporting themselves under the eye of the butcher, who chooses out first one and then another for his prey. So it is that in our good days we are all unconscious of the evil Fate may have presently in store for us—sickness, poverty, mutilation, loss of sight or reason.

No little part of the torment of existence lies in this, that Time is continually pressing upon us, never letting us take breath, but always coming after us, like a taskmaster with a whip. If at any moment Time stays his hand, it is only when we are delivered over to the misery of boredom.

But misfortune has its uses; for, as our bodily frame would burst asunder if the pressure of the atmosphere was removed, so, if the lives of men were relieved of all need, hardship and adversity; if everything they took in hand were successful, they would be so swollen with arrogance that, though they might not burst, they would present the spectacle of unbridled folly—nay, they would go mad. And I may say, further, that a certain amount of care or pain or trouble is necessary for every man at all times. A ship without ballast is unstable and will not go straight.

Certain it is that work, worry, labor and trouble, form the lot of almost all men their whole life long. But if all wishes were fulfilled as soon as they arose, how would men occupy their lives? what would they do with their time? If the world were a paradise of luxury and ease, a land flowing with milk and honey, where every Jack obtained his Jill at once and without any difficulty, men would either die of boredom or hang themselves; or there would be wars,

massacres, and murders; so that in the end mankind would inflict more suffering on itself than it has now to accept at the hands of Nature.

In early youth, as we contemplate our coming life, we are like children in a theatre before the curtain is raised, sitting there in high spirits and eagerly waiting for the play to begin. It is a blessing that we do not know what is really going to happen. Could we foresee it, there are times when children might seem like innocent prisoners, condemned, not to death, but to life, and as yet all unconscious of what their sentence means. Nevertheless, every man desires to reach old age; in other words, a state of life of which it may be said: "It is bad to-day, and it will be worse to-morrow; and so on till the worst of all."

If you try to imagine, as nearly as you can, what an amount of misery, pain and suffering of every kind the sun shines upon in its course, you will admit that it would be much better if, on the earth as little as on the moon, the sun were able to call forth the phenomena of life; and if, here as there, the surface were still in a crystalline state.

Again, you may look upon life as an unprofitable episode, disturbing the blessed calm of non-existence. And, in any case, even though things have gone with you tolerably well, the longer you live the

more clearly you will feel that, on the whole, life is a disappointment, nay, a cheat.

If two men who were friends in their youth meet again when they are old, after being separated for a life-time, the chief feeling they will have at the sight of each other will be one of complete disappointment at life as a whole; because their thoughts will be carried back to that earlier time when life seemed so fair as it lay spread out before them in the rosy light of dawn, promised so much—and then performed so little. This feeling will so completely predominate over every other that they will not even consider it necessary to give it words; but on either side it will be silently assumed, and form the ground-work of all they have to talk about.

He who lives to see two or three generations is like a man who sits some time in the conjurer's booth at a fair, and witnesses the performance twice or thrice in succession. The tricks were meant to be seen only once; and when they are no longer a novelty and cease to deceive, their effect is gone.

While no man is much to be envied for his lot, there are countless numbers whose fate is to be deplored.

Life is a task to be done. It is a fine thing to say defunctus est; it means that the man has done his task.

If children were brought into the world by an act of pure reason alone, would the human race continue to exist? Would not a man rather have so much sympathy with the coming generation as to spare it the burden of existence? or at any rate not take it upon himself to impose that burden upon it in cold blood.

I shall be told, I suppose, that my philosophy is comfortless—because I speak the truth; and people prefer to be assured that everything the Lord has made is good. Go to the priests, then, and leave philosophers in peace! At any rate, do not ask us to accommodate our doctrines to the lessons you have been taught. That is what those rascals of sham philosophers will do for you. Ask them for any doctrine you please, and you will get it. Your University professors are bound to preach optimism; and it is an easy and agreeable task to upset their theories.

I have reminded the reader that every state of welfare, every feeling of satisfaction, is negative in its character; that is to say, it consists in freedom from pain, which is the positive element of existence. It

follows, therefore, that the happiness of any given life is to be measured, not by its joys and pleasures, but by the extent to which it has been free from suffering—from positive evil. If this is the true standpoint, the lower animals appear to enjoy a happier destiny than man. Let us examine the matter a little more closely.

However varied the forms that human happiness and misery may take, leading a man to seek the one and shun the other, the material basis of it all is bodily pleasure or bodily pain. This basis is very restricted: it is simply health, food, protection from wet and cold, the satisfaction of the sexual instinct; or else the absence of these things. Consequently, as far as real physical pleasure is concerned, the man is not better off than the brute, except in so far as the higher possibilities of his nervous system make him more sensitive to every kind of pleasure, but also, it must be remembered, to every kind of pain. But then compared with the brute, how much stronger are the passions aroused in him! what an immeasurable difference there is in the depth and vehemence of his emotions!—and yet, in the one case, as in the other, all to produce the same result in the end: namely, health, food, clothing, and so on.

The chief source of all this passion is that thought for what is absent and future, which, with man, exercises such a powerful influence upon all he does. It is this that is the real origin of his cares, his hopes, his fears—emotions which affect him much more deeply than could ever be the case with those present joys and sufferings to which the brute is confined. In his powers of reflection, memory and foresight, man possesses, as it were, a machine for condensing and storing up his pleasures and his sorrows. But the brute has nothing of the kind; whenever it is in pain, it is as though it were suffering for the first time, even though the same thing should have previously happened to it times out of number. It has no power of summing up its feelings. Hence its careless and placid temper: how much it is to be envied! But in man reflection comes in, with all the emotions to which it gives rise; and taking up the same elements of pleasure and pain which are common to him and the brute, it develops his susceptibility to happiness and misery to such a degree that, at one moment the man is brought in an instant to a state of delight that may even prove fatal, at another to the depths of despair and suicide.

If we carry our analysis a step farther, we shall find that, in order to increase his pleasures, man has intentionally added to the number and pressure of his

needs, which in their original state were not much more difficult to satisfy than those of the brute. Hence luxury in all its forms; delicate food, the use of tobacco and opium, spirituous liquors, fine clothes, and the thousand and one things than he considers necessary to his existence.

And above and beyond all this, there is a separate and peculiar source of pleasure, and consequently of pain, which man has established for himself, also as the result of using his powers of reflection; and this occupies him out of all proportion to its value, nay, almost more than all his other interests put together—I mean ambition and the feeling of honor and shame; in plain words, what he thinks about the opinion other people have of him. Taking a thousand forms, often very strange ones, this becomes the goal of almost all the efforts he makes that are not rooted in physical pleasure or pain. It is true that besides the sources of pleasure which he has in common with the brute, man has the pleasures of the mind as well. These admit of many gradations, from the most innocent trifling or the merest talk up to the highest intellectual achievements; but there is the accompanying boredom to be set against them on the side of suffering. Boredom is a form of suffering unknown to brutes, at any rate in their natural state; it is only the very cleverest of them who show faint

traces of it when they are domesticated; whereas in the case of man it has become a downright scourge. The crowd of miserable wretches whose one aim in life is to fill their purses but never to put anything into their heads, offers a singular instance of this torment of boredom. Their wealth becomes a punishment by delivering them up to misery of having nothing to do; for, to escape it, they will rush about in all directions, traveling here, there and everywhere. No sooner do they arrive in a place than they are anxious to know what amusements it affords; just as though they were beggars asking where they could receive a dole! Of a truth, need and boredom are the two poles of human life. “

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Will being a hermit help me cope with reality? **Nature is a less merciless enemy than man!**

February 3, 2010 by [Mopenhauer](#)

| [Edit](#)

I think if the history of humanity is taken into account then it is clear that life and existence is a curse. After the break up of primitive society, there was the period of tribal war, in which the men were

killed and the women were kept as sex slaves. In the animal world Gorillas invade other packs and the alpha male smashes all the infants in front of the mothers and then keeps the females as trophies. That is the world of Achilles and the Illiad and the whole Greco-Roman period. It is a great tragedy when the noble Trojans are sold off into slavery, but remember that was already the life for everyone else. Then in the feudal age, the lords could help himself to your wife and daughters, and kill you and burn your crops at any time. If you didn't accept his "protection" some barbarians would do it anyway.

That is the history of man, and for most of the world it is the present. To reproduce the human species under such conditions is the highest evil.

You should all watch the Youtube video I posted on the sufferings of the world!

None of the great Roman or Greek intellectual minds or statesmen had to work because working was degrading to a free citizen.

As for prison there are authoritarian hierarchical power relations of hegemony with both prison guards and fellow inmates.

My great mental and physical talents could only be unleashed when it was not bound by force and

authority. When I'm truly a free autonomous individual and not dependent on higher powers for my survival and basic needs.

My relations with my dad reminds me of how the Athenian students returned to their fathers after having been educated by the first philosophers.

So then we are back to the point that the boss has a gun to your head, since not working means not living.

The options suggested that intrigue me are

1. Hermit
2. Farming
3. Hippie commune
4. Monastery
5. Welfare, Medicaid, food stamps
6. Emigration

Does anyone have any suggestions on how I could realistically pursue those options without capital?

Even prison wouldn't be dismissed if it weren't for the other inmates.

I'm unwilling to integrate into this society... and aren't you the one who suggested subsistence farming in the first place? Shooting down your own suggestion?

I could be the free Yeomen citizen farmer that Jeffersonian foundation of the Republic. Dependent on no higher man. A Cincinnatus.

Of course I wouldn't be able to pursue all of my Renaissance man activities as a farmer. But if the higher necessity forcing me to waste time is nature, than that is authority I'm more willing to obey. Nature is cruel with hurricanes, earthquakes, volcanoes, carnivores, disease and scarcity. But nature is a gentle lamb besides the endless cruelties of man. So I would be more willing to accept cruel nature as the boss of my farm than cruel man.

Schopenhauer reminds me of the "forbidden knowledge" of a HP Lovecraft occult novel. There is nothing more frightening in the world, than knowledge man is not suppose to have. And no knowledge more terrible than the sheer insignificance of life. The meaninglessness of existence.

But existence is worse than a neutral 0, it is a positive evil. I look back to Ancient Greece. The most beautiful period in man's history. Art, drama, tragedy, history, architecture, athletics, direct democracy, citizen. The sheer beauty of it overwhelms. IF there is any good in the world, it is Plato writing such sublime ideas, when living in such primitive times.

And yet is it worth it? Noble Achilles the hero of the Greeks. It is just taken for granted that these great heroes can slaughter thousands. Kill a girl's parents and husband, smash the skull of her newborn infant. And then take her as a sex slave. And these are great queens and princesses. The lives of slaves. Over 99% of the population, are out of Dante's hell.

Basically you look at the history of humanity. The centuries of suffering. The living hell that existence was for 99% of the population. And what can justify it? Now we have the apex of science and technology. We are more "humane" than any time in history. But for the most part humanity has given up any hope of reaching utopia. If there is no God or utopia, then the centuries of suffering, the suffering of today can never be justified. Dostoevsky argued that even if we DID reach utopia, the infinite sufferings of the past would not be worth a temporary utopia before the sun exploded.

So take Greece, and apply it to all of history. And most of history is far less beautiful, with just as much and many times more pain. Can the world we live in? The most advance and "humane" apex of human history justify centuries of hell?

I do not see how.

I think Heidegger was on to something when he said the basic question of philosophy was Being or ontology, a question which had basically been accepted and taken for granted since the pre-socratics. But I think seeing the world as it is, we need to question the world we are flung into without choice.

I'm not religious but the question of evil, is a good place to start. The best of all possible worlds. The two excuses are divine plan and free will. I think the Brothers Karamazov had it right when it declared no divine plan is worth the tears of a single child. Then there is free will. We need to be "free" to love God. But then why does God need free beings to love him. I used to love the idea of freedom. But as freedom as come to mean the libertarian freedom to bring tears to children, I question the value.

Will Durant called Schopenhauer's pessimism the morning after of romanticism, perhaps that is what it was for me. When I was younger, I tried I really tried. I tried to do good for my fellow man. I wanted to follow the precepts of the Jefferson Bible. Yes I was personally ambitious but only so that I could put my ambition to service. I admired the tough Republican Virtue of the Ancient Republics and General Patton was an idol. I fell back on political

philosophical Calvinism initially. But in the end this age ruthlessly washed that away. So I fell back to Stoicism, though my body is in chains my mind and soul are free. But alas that too was a lie in the face of reality. So in the end all that was left was Schopenhauer's pessimism, a crippling despair about the nature of humanity. Schopenhauer blames existence itself. Maybe hes right. I suppose there is still a little New England Puritan in me because I blame man not nature. Nature can be cruel. But I would rather leave my fate to a wolf than to my fellow man. The meanness of a wolf in picking the sickest frailest target to tear to shreds is Christian mercy next to the mind of man. There is an innocence to nature even at its more cruelest, that is lost even in the petty evils of man. This world is a horrid hell. Not because of nature, but man. That is what is meant by the world toughening you up. Man can not bear the day when his cruelty would be outdated. If that day came he would commit unspeakable cruelty out of sheer boredom says Schopenhauer. And all this horror.. for what asks Dostoevsky for the gift of free will? To quote Notes from the Underground, "why won't they let me be good?".

Will being a hermit help me cope with reality?
Nature is a less merciless enemy than man!

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Dawkin's version of Darwinianism actually fits well with Schopenhauer's will

February 3, 2010 by [Mopenhauer](#)

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Actually both the “motion” of Darwinian evolution and recent developments in Quantum Mechanics suggest that change and motion are primarily internal to matter and not only externally imposed as in classical mechanical Newtonianism. Your physics are very 18th century. And while I myself have philosophical qualms about it, most quantum mechanists do defend the existence of pure chance and randomness at the subatomic level.

Not that I would defend Schopenhauer scientifically, but in the particular aspect of self-motion as opposed to strictly Newtonian mechanics, he is correct. Although he didn't say that, you say he implied it when he spoke of chance. While there may not physically be chance, certainly the unpredictable plays a major role in our daily life.

Dawkin's version of Darwinianism actually fits well with Schopenhauer's will to life, you can just replace it with the selfish gene.

1. My parents made the decision to give birth to me. I can't be held responsible for a decision I did not make.

2. My mathematical argument was not addressed. It was that the pleasures of a nonexistent entity are meaningless, while the pains of a real human being are meaningful. Therefore there is no harm in missing out on pleasures and not being born, but great harm in being born and suffering.

3. There is no morality to the Darwinian drive to reproduce. If anything the greatest inhumanities have been committed from that drive, so parents are not off the hook for following a cruel animal instinct.

It is ridiculous to list sex as a physiological survival need, and then sexual intimacy as a fifth rung need. That just reflects the Dawkins selfish gene's will to replicate which is the origin of our miserable existence using humans as robots. And Schopenhauer who basically corroborates my judgments on existence, had a mistress, so it has nothing to do with girlfriends. If I had one I would remain unchanged

unmoved. So I wouldn't exactly describe girlfriends as a magical cureall to deep metaphysical insights.

Schopenhauer was a great admirer of Kant, who invented the idea of self-autonomy and universal morality, and strongly advocated his Copernican turn. It was the equivalent to the discovery of the heliocentric theory. While for centuries philosophers had thought the subjective self revolved around the objective world of existence, Kant discovered that the opposite was true. The expression "the world revolves you", is in fact literally true.

How is my second argument false?

1. To exist brings pain
- 2A. To exist brings pleasure
- 2B. To not exist has no pain
3. It is not evil for a nonexistant being to not have pleasure
4. It is evil for an existing being to suffer

Where is the false premise?

So you think after I suffer in the "real world" and see that life is even worse than I imagine, all of a sudden I will become happy and cheerful and a loyal cog in the machine?

The misery of the “real world” makes happy go lucky people see things my way not vice versa.

If I find the “real world” to be cruel and harsh wont that just validate my views and prove me right?

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It is evil to be a parent.

February 3, 2010 by [Mopenhauer](#)

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My argument is painfully simple. The price for my parents disturbing my billions of years of nonexistent serenity is lifelong providing of my material needs. That is their moral duty and even that is scarcely recompense for what they have cost me but bringing me into this cruel world of existence.

It is evil to be a parent.

I already addressed the “choice” of suicide or starvation. Even accepting those as legitimate free choices, it doesn’t remove the burden off my parents. Because the pain of living in this cruel miserable world for X years and then starving, is far more painful than to have never existed in the first place.

And the “choice” of leaving the system, is also essentially in fact the choice to starve as well.

I suppose I’m a little influenced by Ivan from Dostoevsky’s Brother’s Karamazov. It is a little more than people just being “petty”. It is the tens of thousands of years of incredible unimaginable, unbearable human sufferings that we for the most part ignore or downplay because it would too clearly reveal before us the horrors of existence. No God’s plan or utopia could ever justify those years. And even in this age, we have barely mitigated the horror of being alive. Anyway this age has no concern for ever reaching either so there is no need to even argue the point. Dostoevsky said no kingdom of God or utopia could justify human suffering. No metaphysical, theological, or political schema can justify the tears on the face of a single child.

I don’t have an “issue” with suicide, my point is that that “choice” is irrelevant to my parent’s obligations to me, because to have lived a life for X years and then commit suicide entails far more suffering than had they never imposed life on me in the first place. SO it does not remove their burden.

And yet when Ivan asks Alyosha what he would have done to the General who fed a child to his dogs for trespassing (aggressing against his property?),

Alyosha replies I would have him shot. Ivan like Schopenhauer was not an honorable man nor a good one. But his ideas stand alone.

Dostoevsky was a Christian who made some of the most profoundest arguments against any just God or Plan.

Kierkegaard was a fierce Lutheran but the one thing he greatly admired about Feudal Catholicism was the escape valve of the monastery, in which the spiritually committed could be integrated into the more cynical existing system without corrupting themselves. There really is no equivalent in our Protestant individualistic work ethic age. I actually used to be a strong Puritan Calvinist, never went to Church or anything but in a philosophical sense. I also admired Jefferson and the old Roman Republican virtues. But alas it is impossible to live up to those virtues in this age. To be virtuous now is to be a clown, a fool, a failure. To restrain from any pleasure in this age is to be a loser.

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**In otherwords like a prostitute all I have to sell is
my physical body.**

February 3, 2010 by [Mopenhauer](#)

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So then everyone agrees that the only material commodity I have in my possession to “sell” on the free market in order to continue surviving is my ability to labor beneath a higher authority’s command in exchange for wages?

In otherwords like a prostitute all I have to sell is my physical body.

Why is it so crazy or outrageous to bring in metaphysical questions about the cruelty of existence and human nature into consideration on how to live one’s life? You have to examine the world before deciding you want to be a part of it. Existence precedes essence.

Power is a philosophical concept but it is also a “real” concept. And work relations are fundamentally about power. So Nietzsche’s cruel will to power and human nature are not as irrelevant as you may think. For me getting a job means accepting the cruel nature of reality as it is. For you on the board that simply means growing up, for me thats not a given.

Whether the exchange relation between your labor and the boss capital is authoritarian or not is a

debatable theoretical point. What is not debatable is who has the authority in the actual workplace. So your not just exchanging labor your exchanging power. Its about domination and submission. Your boss has as much omnipotent power over your life as the Old Testament God did. No one's who actually worked on a job would be crazy enough to claim that the boss-employee relationship is not authoritarian. Has anyone here ever actually worked for a boss?

I don't think anyone has ever called human nature beautiful. Its always just a teleological justification for the world's evils. Basically a slightly more sophisticated "boys will be boys".

Human nature is too fierce for me. I did my best to struggle against the dark chaotic ocean.

It is immoral to be a parent and impose life without consent. If a parent imposes life on a fetus than the parent has a moral obligation to provide for that grown fetus.

Now in the same way that a employee has the "choice" to quit and starve the grown fetus has the "choice" of suicide. But the parent has imposed a net evil since there is more pain endured in living life and committing suicide than in never being born in the first place. So even if the whole issue of voluntary

choice is brought in here too, the parent is still evil. In order to maintain my life I have to work, but they made the decision that I have life in the first place. To either starve to death or commit suicide imposes more net pain and suffering on me than were I never born because of their selfish choice.

So when you say my dad owes me nothing as an adult... sure he does! he disturbed my billions of years of quiet peaceful nonexistence and flung me into the chaotic cruelty of life for HIS own pleasure. My parents freely made the choice to give birth to me.. not me.

Conclusion: My parents need to own up to their choice of imposing life on me, by providing the material necessities of continuation of said life.

By making the freely willed choice of not using birth control or aborting me, and thus imposing chaotic and troubled life on me in a world which has a far higher percentage of suffering than pleasure, and disturbing me from the serene peace of nonexistence, my parents have a lifelong obligation to provide for me. You will say I have the “choice” of starvation or suicide. But even so that would inflict more net pain on me than if I were never born because of their selfish decision.

Certain responsibilities accompany the decision not to use birth control or have an abortion. I wouldn't be here complaining if they had.

When you consider the endless cruelty of existence for the majority of human history when being alive meant having tribes burn your crops, torture you and your sons to death, and then rape and enslave your wives and daughters. The 1000s of years of slavery and then serfdom. In those ages would a slave be blameworthy if he freely choose to reproduce a child into those hellish conditions? The visions of Dante's Inferno were drawn from this world! Of Paradiso he could hardly speak, it is boring and forgotten for he had no inspiration. But oh he had more than enough to draw on for Inferno! It seems the cruelty of man far outweighs the cruelty of nature, disease and hunger alone. Man is a wolf to man. And we haven't fundamentally changed the basics even in this "enlightened" age, it is a great crime to be a parent. There is no greater crime than parenthood. When I was younger I was philosophically a religious puritan. I thought I was opposed to immoral sex outside of its' reproductive function. But no the greatest evil of sex is precisely that!

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**Its like I'm speaking a different language
from Mars.**

February 3, 2010 by [Mopenhauer](#)

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The human drive to survive which you refer to is just Schopenhauer's will to life, Nietzsche's will to power, or Freud's Id. Or most recently Dawkin's self-replicating selfish gene that uses human as robots. That force no longer drives me. I could care less whether my genes are passed on. And at the end of the day that's what it's all about. That's why people put up with the hellish drudgery of work. Since I'm free from those restraints and have no desire to integrate, why should I have to put up with the same obstacles? At the end of the day I refuse to be a robot for Dawkin's selfish gene and that's what gets my dad so confused and angry. It's like I'm speaking a different language from Mars.

It's not that I'm lazy. If I freely willed to work without external pressure to self-actualize myself, I would quite willingly and voluntarily work as hard as a dog. It's not physically moving my body or using my mind I have a problem with. However working for an employer means accepting authority from

necessity. And the boss hires me because he has property. So I'm tied to his property like a slave. Now sure I have the "freedom" not to work. But here I'm talking about that "freedom" on this thread, and look at the reactions I'm getting. So clearly no one on this thread believes that's a real option, so that freedom is an illusion. So yeah you CAN quit any job, and say FU to the boss. But again look how this very thread reacts to that option. Now as I said in my OP, you can make a whole libertarian argument about free markets, free will and property on a theoretical level. But when it comes down to ME as an individual in my concrete situation, basically I have two freedoms. The freedom to submit to the boss or the freedom you folks treat as a joke. What does the At-will law mean? Like I said it means the boss can fire me, just for blinking at the wrong time. Even if that power is not exercised, that potential authority is enough to take away my self-autonomy.

So I have no problem working hard physically or mentally for SELF-ACTUALIZATION. But I won't enchain myself to a boss to integrate into society.

Did any of y'all see Neil Fergueson's ascent of money. He said that businessmen need the carrot of vast wealth and workers the stick of dire poverty in order to keep the economy running. Well if you

didn't treat me like a horse, a mere beast of burden. But as a human personality, who knows what I could accomplish? Thomas Jefferson, Aristotle, Socrates all the Greeks, they didn't have to work for a living. Did they become lazy bums? If I were free to work freely. I wouldn't be a couch potato. I would sculpture my body into a work of art. I would tame nature. I would change the course of mighty rivers. I would take part in industry. I would study natural science and philosophy and explore the depths of metaphysics. I would write poetry, paint artwork, sing hymns. Who knows what a free me, would be capable of? So its that I need a chance to do, not freedom to sit on my butt.

That is what is lost, when a soul like mine is enchained to a Jabba the hutt boss.

As shocking as it may sound I find your mode of life, and decision to accept work as irrational as you find my rejection. I don't understand why and human being would submit himself to this sort of existence. Of course the easy answer is you gotta eat. But that eatings for the sake of eating, thats purchasing life as the expense of the chains of slavery. Its selling your body nay your soul. Selling your body to a boss is like a prostitute selling herself to an extra sadistic John who wants to plat master. Work to survive.

Why? So I can survive to work. Look I know from a functionalist practical perspective what I'm saying is nonsense and what you say is logical. But from a cosmic metaphysical perspective you folks are speaking gibberish, and my nonsense is perfectly rational. Which is right? Since when was the worm's eye view so superior to the bird's eye view. Why is it so blindingly obvious that the small picture trumps the big picture?

Perhaps people are being defensive because the questions I'm posing necessitate major value judgments upon your life choices. Everyone here has implicitly already answered my question in their own lives without ever really asking it. Every decision in your life has a purpose, eat to be full, get money to get a car, get a car to attract girls to have a wife and kids etc. But if you follow the infinite regress you get what Thomas Aquinas called the *summum bonum*. Now for me I can't so much as lift a pencil until I know what the ultimate aim of doing so is. So to shoot my cosmic perspective down without really addressing its core arguments is to defend your own mode of life.

There has to be another road.

Socrates, Plato, Aquinas, Hobbes, Locke, Hume, Kant, Hegel, Schopenhauer, Kierkegaard, Camus,

Sartre. It all leads here. What is the good life? If you don't know what your ultimate aim is then your first move is a wrong move. Francis Bacon said method was everything. The fastest runner going down the wrong road, just goes further in the wrong direction. Thomas Jefferson believed that only a yeomen without bosses could truly count as a free republican citizen.

If you submit your boss in economic life ,which IS your life, “voluntary” or not, your dependent not a free autonomous individual. Why I haven't been as insulting, to be honest the life you folks have accepted seems just as crazy to me as mine does to you.

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[My argument](#)

February 3, 2010 by [Mopenhauer](#)

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My argument to my dad is this: he brought me into life without my consent. In order to continue to live I have to work. But he made the life decision not me. Therefore he owes me a living.

So much for the stupid crassness of “nobody owes you anything”.

No one, including my folks, address the deep metaphysical existential issues. Instead its just “thats the way things are”. So all the stuff about the “real world” and having to eat. Is really just saying what is is. My metaphysics are at that cosmic level. So just insulting me or pointing to practical considerations is sidestepping the issue. I don’t know why people are so shocked by or hostile to my arguments. From my perspective they are not outrageous or extreme although there is certainly room for disagreement.

My point is simply that employment, your job, earning a living takes up the bulk of your time and existence, and your salary determines your life offhours too. I’m just unwilling to commit my life to that. I think it is rational for me to say that. It is no more rational to say the opposite. Of course the practical results will probably be negative, but that doesn’t address whether I’m right or not on the cosmic level.

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February 3, 2010 by [Mopenhauer](#)

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**Caesar envied Alexander who envied Hercules,
who never existed**

February 2, 2010 by [Mopenhauer](#)

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Of the Seven deadly sins *luxuria* (extravagance); *gula* (gluttony); *avaritia* (avarice/greed); *acedia* (*acedia*/discouragement); *ira* (wrath); *invidia* (envy); *superbia* (pride) all have been rehabilitated except for

invidia, envy. And yet isn't Nietzsche right that all morality is really slave morality based on spite and resentment towards the masters? If greed and the drive for domination can be rehabilitated, why not envy? Why try to claim a "good" human nature and defend the "good" emotion of altruism? Instead we have the far more powerful "bad" emotion of envy. Hatred of those above us inspires far more heroism, than sympathy for those below us.

Will Wilkinson:

Living at the bottom of the dominance heap is a raw deal, and we are not built to take it lying down. There is evidence that lower status males naturally form coalitions to check the power of more dominant males and to achieve relatively egalitarian distribution of resources. In his book *Hierarchy in the Forest*, anthropologist Christopher Boehm calls these coalitions against the powerful "reverse dominance hierarchies."

Perhaps the most depressing lesson of evolutionary psychology for politics is found in its account of the deep-seated human capacity for envy and, related, of our difficulty in understanding the idea of gains from trade and increases in productivity—the idea of an ever-expanding "pie" of wealth.

There is evidence that greater skill and initiative could lead to higher status and bigger shares of resources for an individual in the EEA. But because of the social nature of hunting and gathering, the fact that food spoiled quickly, and the utter absence of privacy, the benefits of individual success in hunting or foraging could not be easily internalized by the individual, and were expected to be shared. The EEA was for the most part a zero-sum world, where increases in total wealth through invention, investment, and extended economic exchange were totally unknown. More for you was less for me. Therefore, if anyone managed to acquire a great deal more than anyone else, that was pretty good evidence that theirs was a stash of ill-gotten gains, acquired by cheating, stealing, raw force, or, at best, sheer luck. Envy of the disproportionately wealthy may have helped to reinforce generally adaptive norms of sharing and to help those of lower status on the dominance hierarchy guard against further predation by those able to amass power.

The NY Times recently carried an article: In Pain and Joy of Envy, the Brain May Play a Role

<http://www.nytimes.com/2009/02/17/science/17angi.html>

“Reporting in the current issue of the journal Science, researchers at the National Institute of Radiological Sciences in Japan and their colleagues [described brain-scanning studies of subjects who were told to imagine themselves as protagonists](#)

in social dramas with characters of greater or lesser status or achievement. When confronting characters that the participants admitted to envying, brain regions involved in registering physical pain were aroused: the higher the subjects rated their envy, the more vigorously flared the pain nodes in the brain’s dorsal anterior cingulate cortex and related areas.

Conversely, the researchers said, when subjects were given a chance to imagine the golden one’s downfall, the brain’s reward circuits were activated, again in proportion to the strength of envy’s sting: the subjects who felt the greatest envy the first time around reacted to news of their rival’s misfortune with a comparatively livelier response in the [dopamine](#)

-rich pleasure centers of, for example, the ventral striatum. “We have a saying in Japanese, ‘The misfortunes of others are the taste of honey,’ ” said

Hidehiko Takahashi, the first author on the report.
“The ventral striatum is processing that ‘honey.’ ”

Matthew D. Lieberman of the psychology department at the University of California, Los Angeles, who co-wrote a commentary that accompanies the report, said he was impressed by how the neural correlates of envy and schadenfreude were tied together, with the magnitude of one predicting the strength of the other. “This is the way other needs-processing systems like hunger and thirst work,” he said. “The hungrier or thirstier that you feel, the more pleasurable it is when you finally eat or drink.””

<http://www.sciencemag.org/cgi/content/abstract/323/5916/937>

“

As evolutionary scientists see it, envy’s salient features — its persistence and universality, its fixation with social status and the fact that it cohabits with shame — suggest that it serves a deep social role. They propose that our invidious impulses may help explain why humans are comparatively less hierarchical than many primate species, more prone to a rough egalitarianism and to rebelling against kings and tycoons who hog more than their fair share.

Envy may also help keep us in line, making us so desperate to look good that we take the high road and start to act good, too. We struggle with our private envy, our longing for more esteem than we command, and the struggle only sharpens the painful contrast between the imagined perfection of the envied adversary that we have enshrined on an imaginary throne, and the defective merchandise that is ourselves.

“If you desire glory, you may envy Napoleon,” Bertrand Russell said. “But Napoleon envied Caesar, Caesar envied Alexander, and Alexander, I daresay, envied Hercules, who never existed.””

Envy

Next to worry probably one of the most potent causes of unhappiness is envy. Envy is, I should say, one of the most universal and deep-seated of human passions. It is very noticeable in children before they are a year old, and has to be treated with the most tender respect by every educator. The very slightest appearance of favouring one child at the expense of another is instantly observed and resented.

Distributive justice, absolute, rigid, and unvarying, must be observed by anyone who has children to deal with. But children are only slightly more open in their expressions of envy, and of jealousy (which is a

special form of envy), than are grown-up people. The emotion is just as prevalent among adults as among children. Take, for example, maid-servants: I remember when one of our maids, who was a married woman, became pregnant, and we said that she was not to be expected to lift heavy weights, the instant result was that none of the others would lift heavy weights, and any work of that sort that needed doing we had to do ourselves.



Envy is the basis of democracy. Heraclitus asserts that the citizens of Ephesus ought all to be hanged because they said, 'there shall be none first among us'. The democratic movement in Greek States must have been almost wholly inspired by this passion. And the same is true of modern democracy. There is, it is true, an idealistic theory according to which democracy is the best form of government. I think myself that this theory is true. But there is no department of practical politics where

idealistic theories are strong enough to cause great changes; when great changes occur, the theories which justify them are always a camouflage for passion. And the passion that has given driving force to democratic theories is undoubtedly the passion of envy. Read the memoirs of Madame Roland, who is frequently represented as a noble woman inspired by devotion to the people. You will find that what made her such a vehement democrat was the experience of being shown into the servants' hall when she had occasion to visit an aristocratic chateau.

A lofty morality serves the same purpose: those who have a chance to sin against it are envied, and it is considered virtuous to punish them for their sins. This particular form of virtue is certainly its own reward.

Exactly the same thing, however, is to be observed among men, except that women regard all other women as their competitors, whereas men as a rule only have this feeling towards other men in the same profession. Have you, reader, ever been so imprudent as to praise an artist to another artist? Have you ever praised a politician to another politician of the same party? Have you ever praised an Egyptologist to another Egyptologist? If you have, it is a hundred to one that you will have produced an explosion of jealousy.

<http://russell.cool.ne.jp/beginner/COH-TEXT.HTM>

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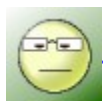
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February 2, 2010 by [Mopenhauer](#)

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An unjust man will curse the heavens and the Gods and lament his circumstances. The world around him will be crumbling, consumed in a horrendous storm. He will cry out “What crime, what horrific crime, have I committed to anger you such?” Is the wretch deserving of his calamity? Most emphatically yes! External punishments are deserved so long as they are considered punishment. Only when internal harmony is not tied to external whims will a man be free, and deserve to be free of punishment. But to

such a man, the storms of the external world will have no power to harm. Such a man will not plea for things to happen as he wishes, but wish that things happen as they do.

Oh wretch that I have been! I allowed others to rule me like a king. Surely I would not allow my body to be sold to the first stranger encountered on the road. And yet how willing I was to allow my soul, my very essence and being to be surrendered to any stranger. For I placed my success and failure in the hands of anyone and anything, but myself. In my sixteenth year I was nominated by ballot for homecoming king. Now this was no fault of my own. But surely in the name of the people, I ought to have objected to the ballot being used so worldly? Wherein lies the crime? So willing was I to judge others who knew not the correct way, and committed evil. And yet I had seen the light, the right way. And I willingly chose to crooked path. How much more degenerate was I than the new Roman Empire, whore of Babylon, I condemned with such furor. I knew it was my duty, not to go the dance. It was my duty to uphold an alternative road. If I did not go, I would smash the old order. Show that a man could be free from hubris. And yet so great was my hubris that even humbleness was turned to vanity. I boasted and boasted how I could not come. How I had no means of transport. Until because of my own words, transport was

thrown at me. A fool, too clever to be good. That was my sin. I reveled in outwitting. In saying what was not, in making my very character that which it was not. A man's identity can not long live behind a mask. And so I went- and lent legitimacy to order. I knew I could not win. But so great was my ego that not even knowledge could protect me. For all my virtue, how easily swayed I was by the flimsiest of "honors".

But was that not my whole life? Was it a break with character, or the very essence of mine? Did I not put full weight into the actions of others? My whole happiness came from the actions and thoughts of others. When I was young, quite young- only nine, my eyes first glance across Plutarch. So young I saw and in my heart knew the words of Cato. That very copy, I would not read until a decade had past. But even then I knew the words were right. If my intellect did not yet understand, my soul already comprehended. But what was my decision? To turn the other way. To willingly cast off the light. How foolish I was to believe that by wearing the mask of evil, I would wear the face of good. Brilliant trickster I thought I was. I was far less and far more of a deceiver than even I knew. Capable of fooling myself, my very being, not only myself. To serve Plutarch, I ought to have had one task. To build muscle and nothing more. But instead I allowed

others opinions of me- in the form of academic or social values judge me. Thirteen years of academics, matched only by two of athletics. This was the world I created. And so I learned hard, that ideology affected my every decision, my every move. Twisted values went to the core of my very person.

Augustine's conception of God was a harsh punishing one. A God forced to tolerate man.

Augustine's God was a God of omnipotence who knew the sins man would commit and yet punished him for it. Surely such a God must be considered unjust? And yet in a single line Augustine revealed the tenderness and love of this seemingly hard-hearted Father "I was being gratuitously wanton, having no inducement to evil but the evil itself. It was foul, and I loved it. I loved my own undoing. I loved my error" If that is the nature of man, then is Augustine not correct in considering the salvation of even the few, most sublime of miracles?

For countless lost years, I longed to be a servant and faithful dog for the angel Sophia. And yet I was prevented from serving so white a virgin- by a temptress. Fortuna whose name I praised to the heavens. How I ignored the warnings that she was the whore goddess. Fortuna who stroked the flames of ambition, who into my ears whispered tales of glory, kingdoms and castles. How ironic! Fortuna promised me a kingdom, and duty only hardship. And yet had I

followed the road of duty, in the end I would have received material mammon. Following Fortuna I found in the end only a Hell that I had made for myself. Sophia who had no obligation to reward me, who had a right to demand obedience and promise nothing, that angel would have given me so much. May I now curse the Star of Destiny, may the Star over Sophia cast down the gold. How I wished for so many things. The very nature of the wish was evil. For to wish for anything by good character and good deeds is a crime. "This one legitimate wish" I asked "to whom must I burn sacrifices, in order it may be granted?" To Fortuna? No to myself. Only I could master my deeds. Sophia granted me miracles and yet I feared her grace. I feared the hardship of a lost struggle. But Sophia she cleared away all uncertainty. She made clear that I would fail and be defeated. But if my role is but a part in a drama, then does not Aristotle call tragedy, the sublime art? Were I to triumph life would be but a low comedy.

There are two great stoics who lived the philosopher's life in both deed and word. Were I to enjoy victory, success and wealth, my only model could be Marcus Aurelius. It is far better to be a Cato than a Marcus. Cato who tore out his own intestines, to die a free man, inspires far more than a decent Emperor. Not to slight Marcus' character, his task to Kant was infinitely more difficult than Cato's. To be

a good man, when one is Emperor of the world, when one can have “wine, women and song” literally by the boatload. And yet who is Marcus who accomplished so impossible a task? He is least memorable of the good Emperors, a mere uneventful moderation. Sophia could have granted me the role of a Marcus, but that would have been cruel. If my only pleasure must come from good character, than how hard it would be to squeeze out any morality from so dry a fruit. The temptation for evil would be a hundred-fold worse. And even in victory, my story would be moderate and uninspiring. Should I succeed in the far easier task of playing a Cato when all is lost, my honor will be four-fold greater. But no Plutarch will write of my deeds. No men will praise me. What of men? Should the measure of my achievement be judged by the same men, Sophia now despises? I will have my judgment. Let Sophia be my chief tribune, and let Cato, Epictetus and Kant cast judgment on me. One ought to be measured by Plutarch and not the fickle degenerates of the time. But if I don my duty and play the role of hero, still no one shall remember me? Bah! You wish for men you ought to despise, to speak well of your name? “But if I fail, will not I leave suffering humanity in chains?” But can not any of the world’s rulers read the works of Socrates, Spinoza, Kant and Hegel? Do not they make far stronger and sublimely eloquent a

justification for goodness then you ever could?
In Japan, I'm told, there is a strange type of drama, which many a foreigner finds most shocking. The plot, characters, movements, scenes, stagecraft, scenery, lines, and conclusion are all known to the audience by heart. Every movement on stage is a repetition the audience has seen a hundred times. And yet in a drama routinized to the last detail their remains one mystery- the skill of the actor. Such is life. The plot is already cast, the outcome known. All that remains is the skill with which you play the character. Who is your audience? Not some unrefined foreigner who is tossed about and astonished by twists and turns in the plot. No your audience knows the play by heart and will not judge you on a script, written by anonymous in a time immemorial.

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[Kant on trial for the Holocaust](#)

February 2, 2010 by [Mopenhauer](#)

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The Trial of Adolf Eichmann
Session 105
(Part 4 of 4)

Presiding Judge: The Accused will now answer questions from the Judges.

Judge Raveh: I shall ask you a few questions in German. Do you remember at one point in your police interrogation talking about the Kantian imperative, and saying that throughout your entire life you had tried to live according to the Kantian imperative?

Accused: Yes.

Q. There is no need to show this to you; do you remember it clearly?

A. Yes, I remember it clearly.

Q. What did you mean by the Kantian imperative when you said that?

A. I meant by this that the principle of my volition and the principle of my life must be such that it could at any time be raised to be the principle of general

legislation, as Kant more or less puts it in his categorical imperative.

Q. I see, therefore, that when you said this you were precisely aware of Kant's categorical imperative?

A. Yes, I was.

Q. And so, do you mean to say by this that your activities in the course of deporting Jews corresponded to the Kantian categorical imperative?

A. No, certainly not, because these activities...at that time I had to live and act under compulsion, and the compulsion of a third person, during exceptional times. I meant by this, by the...by this living according to the Kantian principle, to the extent that I am my own master and able to organize my life according to my volition and according to my wishes. This is also quite obvious, in fact it could not be meant any other way, because if I am subjected to a higher power and a higher force, then my free will as such is eliminated, and then, since I can no longer be master of my free will and volition, I cannot in fact adopt any principles whatsoever which I cannot influence, but, on the contrary, I must, and also may, build obedience to the authorities into this concept, and then the authorities bear the responsibility. In my judgment, that also belongs to it.

Q. Do you mean to say by this that following the authorities' orders blindly signifies realizing the Kantian categorical imperative?

A. Since the Kantian imperative was laid down, there had never been such a destructive and unprecedented order from a head of state. That is why it was new, and that is why there is no possibility of comparisons, and no...one cannot have any idea of how it was. There was the War. I had to do just one thing. I had to obey, because I could not change anything. And so I just placed my life, as far as I could, in the service – I would put it this way – of this Kantian demand. And I have already said that in fact others had to answer for the fundamental aspect. As a minor recipient of orders, I had to obey, I could not evade that.

Q. I understood from the first part of your answer that you meant that these years in which you were a blind recipient of orders would be excluded from life according to the Kantian imperative. And I intended to ask you about this, from when till when did it last? But then you added something, and that again changed the whole thing. Now I do not know what your final position is on this.

A. Killing people violently cannot be according to the spirit of the Kantian imperative, because in principle it is not something God-given.

Q. That means that there was a time when you did not live by the categorical imperative?

A. Could not live, because higher powers made it impossible for me to live by it.

Q. From when to when was this?

A. Strictly speaking, that was from the moment when I was transferred against my will, and against my wishes, to Berlin.

Q. Till when?

A. Until the end.

Q. And throughout this time it was clear to you that during that period you could not live by the categorical imperative, although you had in principle arranged actually to live your life by it?

A. During this time I read Kant's Critique of Practical Reason.

Q. For the first time?

A. Then was the first time.

Q. So that it was only then that you encountered the idea of the categorical concept?

A. I had come across this earlier, but I had not concerned myself particularly with it; instead, the Kantian categorical imperative was disposed of shortly as follows: “True to the law, obedient, a proper personal life, not to come into conflict with the law.” This, I would say, was the categorical imperative for a small man’s domestic use.

Q. From where had you taken this definition of the categorical imperative for the small man? When you read Kant later, did you find it corresponded to his definition?

A. No, I sensed this earlier on, because for someone like myself it is not possible to understand all of the subject of Kant completely; instead, I only took from these writings what I could understand, and what my imagination could somehow grasp.

Q. So I understand that you learned the true concept at the time you were dealing with the deportation of Jews?

A. As to whether it was the genuine complete concept of the categorical imperative, I am still not able to grasp even today, but I have grasped one thing – that giving such orders by a supreme head of state

cannot accord with the spirit of a divine order. But now I was trying to come to terms with myself, and I saw that I was unable to change anything and unable to do anything.

Q. What interests me more now is whether then, in the years when you came to Berlin – against your will, as you put it – until 1945, whether during that period you were aware, or became aware, that you were not living according to Kant's categorical imperative?

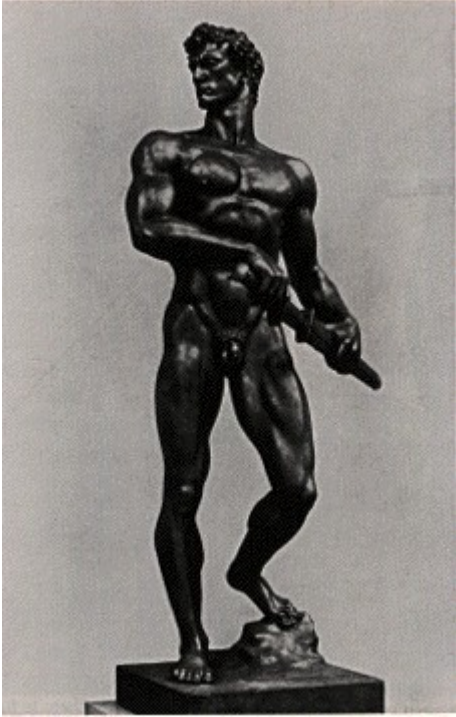
A. I first became aware of this in Kulm. But it would not be right for me to say I became aware that I was not living according to this Kantian requirement, but I said to myself: I cannot for the present live entirely according to it, although I would like to do so.

Q. And this realization remained with you up until the end? Until the end of 1944?

A. I did not think of it every day, but when I travel, it is my habit not to speak a lot, but to reflect.

Q. All right, then: When you thought it over, then did it become clear to you?

A. In fact, in the end that was also the direct reason for my approaching Mueller from time to time.



German Idealism on Trial: The Philosophical Implications of the Holocaust

In the aftermath of the unspeakable crimes of the Holocaust, it was necessary for the German people to look to the very roots of their character. The German crimes were like no other in history. For as Douglas MacArthur said unlike the savage Japanese, the Germans with 1000 years of western civilization “should have known better”. When Adolf Eichmann, a stranger in a strange land, named Kant and the Categorical Imperative as an accomplice, Lessing ordered an immediate trial of Kant and Transcendental philosophy. Prosecuting the case was Arthur Schopenhauer, former pupil and follower of his old master, and for the defense Georg Hegel.

*And presiding over was the noblest of all Germans-
Johann Wolfgang von Goethe.*

Arthur Schopenhauer: How damning it is for the one of the worst criminals of the Holocaust to call out Herr Kant and his Categories by name. How appropriate that Kant's Kingdom of Laws be damned in the Kingdom of Heaven. We Germans are no barbaric outliers like the Spanish, Russian, or Japanese. No! We are the grand finale to western humanities. WE are the center of what you call civilization, home to Frederick the Great, Luther, Munzer, Fichte, Wagner, Beethoven and countless others from the pantheon. What is the principle of Kant? That man, a worm, must legislate to the entire universe, or be damned to the foulest of all crimes: self-contradiction.

Georg Hegel: Your biting tongue, is not called for Arthur. To blame the crimes of Eichmann on Kant, on reason, is equivalent to blaming the crimes of all Christians on the imperative "Do unto others..." This is a travesty! To obey the Categorical Imperative means simply to obey reason, not any head of state as Eichmann claimed. Besides, how appropriate it is that you Herr Schopenhauer preside over this Kangaroo court, for was it not you who trained the true accomplice?

AS: You refer to my wayward pupil Nietzsche? Very well, let us discuss Herr Nietzsche. He is the epitome of unreason, or irrationality of sheer force. How nicely he represents the Fuhrer and the top ranks of his cronies. But did the Fuhrer murder millions with his own hands? Was it not the rational shopkeepers, business men, Prussian Junkers, honorable officers, humorless bureaucrats who carried out the slaughter? Did they justify it with volkish Aryan mythology? No! They were “only following orders”. Order. That’s is why the Weimar Republic with the most democratic, representative, rational, equitable, constitution known to man, legally placed in power a mad man. For order! For a way out of chaos!

GH: Fine words. But what I would expect from a man who wrote a book on the secrets to avoiding the issue at hand in a debate. You never addressed the issue at hand. How is Nietzsche’s irrationality less compatible with inhumanity?

AS: It is the lesson of the Greeks, who we Germans tried so hard to emulate. The lesson of Oedipus-hubris. The crime lies not with Bacchae, but with Apollo. It is the sublime arrogance, of Lucifer that man can be like God. That is what we are heir to. That is the project of reason, in the end to conquer all limitations, God or nature, place upon us. To be slave

to nothing, not even emotion, not even love, not even compassion. That is what is missing from Kant's perfection. Compassion. Because if man is so perfectible, how easy it is to forget that we are all fellow sufferers. It becomes only natural that we exterminate the imperfection, the root of all sin. Kant's ethics did not forbid animal cruelty. For animals are not categorized as reasonable. When everything is reduced to categories, how easy it is to simply reclassify our less than perfect fellow-sufferers as vermin.

GH: It is when we lose confidence, in humanity that we become capable of such inhumanity. Absolute Idea is not the slavery that Eichmann makes it out to be. Reason is freedom. True freedom. To obey the laws of Vernunft, is to be true to one's inner being. It is true that the march of history is for the state to more and more embody reason. But where the state becomes the enemy of reason, of conscience, Philosophy never calls for blind obedience to the Other. You use Eichmann's transcript for evidence. Then do you forget that he also said that he "transferred his will to Berlin". That is more than a simple misunderstanding or misreading of the Categorical Imperative. To surrender one's will is to make obedience to the Categorical Imperative impossible even in theory.

AS: But you are deliberately misinterpreting Kant, no one can interpret him to mean that each man is a law unto himself. Kant would be the last to claim that the only law is one's own conscience. Eichmann's interpretation is not so off the mark when he claims that Kant obliges the little man to obey laws. Not just universal laws but the laws of the state. That is the difference between German Rationalism and British Empiricism. Rationalism with its sublime confidence and arrogance allows man, nay commands man to rule the universe. Empiricism is doubting. It does not make man an Übermensch and thus can have no Untermensch. In its doubt and skepticism it breeds compassion. For only in uncertainty can we truly have empathy and feel the suffering of others. Nietzsche's irrationality only spoke of the Übermensch, Kant's reason created him.

GH: The answer to the Holocaust is not for man to lose confidence in himself. For it is in fact Nihilism, lack of faith, lack of certainty that produces that troubling unease that allows man to break with all moral bounds and simply lash out. In the terrible anxiety of troubling Angst, the storm brews. It is national anxiety that made the Fatherland so ready for Hitler's siren song. For when uncertain of Geist, man seeks Overlord- be it God or Fuhrer.

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A Debate on the ethics of cheating little old ladies out of their savings

February 2, 2010 by [Mopenhauer](#)

| [Edit](#)

I went down , in order not to convince the wicked but to do my duty. My gifts in words, or rhetoric would never equal that of a sophist and surely I would fail. Of all the disasters and calamities, Pandora had released into the world- hope was the greatest evil. For hope was the great enemy of freedom and duty. Here comes, the Dog. Cried out Hal.

It is not the correct action to steal from little old ladies. I pointed out.

What nonsense you speak. She has access to the same world of knowledge I do. If she choses to be deceived, it is her choice. Hal replied.

You fools who speak that only the strong are good, and that only the weak are wicked. You do not no what harm you do unto yourselves. The dam of morality, is the only thing that protects you strong, talented, superior, ubermench from being swept by the torrent. And yet you avarice is such that you would steal the clay of your very protection.

Now, Now. I'll have know talk of morality from someone who fails

I did not come to negate, but to negate the negation. It is in Hegel that the work of all western philosophy is at last complete. Socrates opened the book, so Hegel closes it.

If you wish to argue from philosophy, that is fine. But let us first set up ground rules. First I need know

lectures from Hegel and Kant. Shakespeare was wise enough and he did not need them. So no talk of men before Shakespeare. Second I do not fail to excessively inform old ladies, because I believe it is my duty. So do not bore me with tales of heroes and knights. If you want to use examples only use examples of men who acted to win.

Very well. Let us then begin with King Creon. He is a man who acted to create a strong prosperous state, and nothing more. Better than that, he placed his personal power, and pleasure over even the state.

You will not find any preaching in his reign.

But you intentionally chose the example of a defeated tyrant.

It is not his success or failure that counts. What matters is that he acted for personal gain. If his decisions were incorrect, then we need only examine the mistakes in his calculation.

That is true.

Well then surely a man who wished to preserve power would take care to eliminate treason and punish his enemies.

Clearly he would.

But what if he has the misfortune of having slaughtered all his enemies before taking power? He could of course create new enemies, but why not simply punish the dead? And so he refuse burial of the brother of Antigone. A member of his own house.

In this way he showed that law was over man.

It seems practical.

But to not bury the dead, violates the most sacred of Zeus' laws. It is man playing God.

I do not care about Jehova's law, what of Zeus'.

As I agreed I would only take practical interest into account, so I shall. You see all power rests on the submission of the weak. Take Antigone for instance, she is a maiden and thus of the lowest value. She accepts the rule of Creon so long as it is based on law. For it is law that she obey. And law that the Gods judge the dead. But when law is broken by the powerful, likewise will it be broken by the weak.

So be it. Let little old ladies, try and fool me. Then we shall be even.

You are given great power over this elderly lady. But the power to snag some change, is nothing next to true power.

Not some moral power?

No most material. I refer now to Gyges' ring, which allowed it wearer to turn invisible and do as he pleased. You do not even have the certainty of not being caught, yet already you act wickedly. Imagine the power to escape punishment.

For one thing it wouldn't change what I'm about to do to the old hag.

Yes it seems that Gyges through his action, makes an argument that no man can refute. I suppose even the wisest, even a Socrates would act in his own interest in such circumstances.

Most true. The weak are not saints they are merely failed sinners.

And yet Socrates goes a mighty ways to refute. Plato has him construct an entire nation, to blow up the individual soul. To find the defect that could lead to a Gyges usurping the thrown, or a stockbroker stealing from a senior.

What good are Socrates refutations? Did not Gyges rule? Did not he fulfill his own interest?

No. That is the fallacy of all who say justice is in the rule of the strong. For it is not in the actual ruling of the strong that justice is found, but them ruling for their own benefit.

Gyges seems to have benefited.

He seems to have thought so. But to be a King is to live with a sword over your head. The tyrant is the least free man in the world. And a thief is likewise a tyrant. The old lady has lost her savings. But you too pay a price, you pay with your character and your virtue. Thus while the old lady is only harmed if she chooses to be, you chose to be harmed.

But now you are like a preacher trying to scare me with superstition.

Not all preachers need to tell ghost stories to frighten. The greatest theologist of all time the great Calvin, referred only to the “Great Architect”. And then there is St. Augustine who was very much like you.

Ah see a Saint ranks among me. Even the God of the morality tales can be fooled. Did not Yakub become his greatest prophet, by theft? Anyway how petty Augustine is next to me and Yakub. I steal a fortune. Yakub steals the standard of Jehova. What are a few pears?

But is not the fortune of the little old lady your pears? Surely in at most a years time, with a stockbroker’s salary you could earn the same amount. Even if it is slower, your own self interest would have to calculate the safety of the method. And anyhow, already you possess wealth. If you were to steal a fortune, do you even know how you would spend it? Thus the little green paper you steal is even less edible than Augustine’s pears. You too steal rotten pears and cast them to swine. At least pears are ends in themselves. They are a source of nourishment. Your green paper on the other hand is only a means.

A means to what ends?

To happiness. And thus I return to Plato. For if you do such damage to your own soul, how can you be happy? You commit an act to reach an ends, which the very act closes up to you. Do you not see what an enemy you are- to yourself?

Then I suppose you think me either a fool or a lunatic? To you it is the same as cutting myself. You can see no reason why I would want a fortune? Perhaps it is you who is blind.

I have only shown you the reality above the divided line. In the world of the forms, which is true relativity. Yes your action is the equivalent to stabbing your own hand. Far worse in fact. You harm far more than the body. But here in the world of the senses your theft is understandable. To steal what is not needed is both the most rational and irrational act a man can commit.

Explain yourself.

To commit crime for the sake of crime is to make yourself God. That is the crime of Athens. They have Prometehteus who would conquer the Gods, while Jerusalem has Job who would be slave to God. Thus when Creon judges Antigone's brother in the afterlife, he becomes a new Prometheus. While Prometehus stole fire, Creon steals an even greater

power. Judgement. And you see to steal pears, that is a greater theft than the theft of a kingdom. For in that act, man raises his fist to God and makes his own law.

And yet of all your examples it seems that the lesson is to play the Lion and be the Fox. For Gyges maintains his crown and Augustine can live his life of debauchery and later be Saint. Only Creon suffers and this is because he did not appear the lion, and even that would not have undone him.

No?

No. For even if his failure to seem an Achilles, cause him harm, his skill and *arêtes* was enough that he should rule. It was only when he showed weakness and compassion that he fell. Early in the drama did he not say that family was nothing so long as he ruled? What a kingdom he had at the end. All his enemies dead and the populace at his feet. Ergo even the one failure, in your collection of wretches, was in fact victorious.

He was victorious in setting up a tyranny.

The easiest government to rule.

And yet you see his suicide as a contradiction to his success as a tyrant. You say that he committed suicide in spite of his victory?

Indeed

But it is not possible that it is quite preordained by what preceded it? Sophocles is too great a playwright to simply ignore the rules of fine tragedy. If Creon's suicide does not follow from the events preceding it, then it is a conclusion no better than Athena raising Antigone from the dead.

Perhaps it was in the nature of Creon's character to feel pain. But that does not mean that tyranny must always be sorrow for the tyrant.

But then is not Robinson Crusoe the greatest tyrant? He has complete domain over his island and rules without contest. He has even less to fear than Gyges.

But that is not the same.

Of course. Because tyranny can only exist socially. As Aristotle stated "man is a social animal". And so tyranny or any government for that matter must be social. But who is least social of all? Who is cut off from all humanity? Not the slave. But the tyrant. It is in the very nature of tyranny, that all around you must be destroyed. Thus it is a government, like a government dependent on the social, which destroys all social relations.

But surely my transaction does not do that.

No. But as Augustine recognized even the thief recognizes the immorality of his crime. The thief steals, to obtain property, but property is meaningless if it is not recognized. Thus if the world were to behave as the thief did, to steal would mean to acquire nothing. Your lying depends on, others not lying. If all stockbrokers lied to little old ladies, than no one would bother to visit us. So you see at its essence, all crime is a type of tyranny. At the very least you are tyrant to your own soul. Enough talk about souls. Did I not say I wanted only practical objections?

Of course. The soul can be holy as Augustine described it. Or it can be the soul of Sophocles and Plato. The soul of gold, silver and bronze. You have created a tyranny of your own soul and thus rob yourself. The lower part of your soul, which seeks only pleasure has enslaved intellect to become its slave. So you have not only stolen from yourself, you have also metted out your own punishment! Do you not see that you have already made yourself a prisoner? I do not know if I have convinced you to do the right thing. That was not my intention. If my well-being was dependednt on your actions, than I would be more slave to you than that old lady is. No. I have come down here to do my duty. And I have done it.

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How to convince dad not to throw me out of house with no job

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How to convince dad not to throw me out of house with no job

My dad is so pissed of that I quit one of the easiest and decent paying jobs you can get especially in this economy, because I was reading too much of Schopenhauer's pessimism about the cruelty of man, nature and existence. The stupid will to survive that "just is" and defies all reason. The selfish egoist sexual sadism of all nature and man. How can I live in a world like that? Maybe if I had been educated since childhood that thats the way the world is I could have accepted it. But in school they taught us lies about good guys and bad guys that I was the only fool stupid enough to believe.

My dad thinks I'm depressed because I have no friends or girlfriend. But this is a philosophical existential depression not a personal psychological

one! I just can't move, get out of bed or live in this world under such cruel conditions!

How do I convince dad not to throw me out of the house because I won't get any job where I'm ruled by authority

I know that there is a libertarian argument that capitalism is the natural sister of democracy. That the free market is true economic liberty of personal responsibility, free will and voluntary choice. And you have an uncle named John Galt who used to have to lick toilets clean but then invented an autolicker and became a trillionaire. For the moment let's just leave that theoretical argument to the side.

What is the reality? In the USA all workers are at-will. Which means you can be fired for any reason whatsoever save race or sex. For rooting for another sports team, for complaining about an abusive employee, for doing your job too good, for listening to your manager, for asking for a raise or a pay decrease. For any reason whatsoever. So your boss has basically godlike omnipotent power over your life. Since there is limited welfare, it's not impossible to starve from poverty so it literally is life and death. Without getting into a theoretical debate about capitalism, on a personal level it's hard for me to just accept that some of the worst people in the world, the

alpha male wolves should have such arbitrary power over my life. When you think that the lion's share of your time revolves around work, and your job pays your bills for the offhours. Since we're all such individualists, what's the solution for the individual. I guess there's the claim that anyone can be an entrepreneur. But for a young guy right out of college, what are the options really? Boss or death. I don't know if I can endure hierarchy and authority. Perhaps a public sector job would be better since then at least there is a system of checks and balances between unions and management, so it's more like a constitutional monarchy. And in an indirect sense you are working for yourself since you elect the government you work for. Technically you can elect your boss out of office but it's a rather tortuous process and not reality. Most you can really do is write your congressman complaining.

So I guess for me the question is both personal and philosophical. They feed off each other. I can sort of predict the responses. It's the boss' property so he can do whatever the hell he likes. And I should just toughen up and take my punches. Democracy has been such a big deal in my life politically and philosophically that I forgot to examine democracy in my personal life. I think this was a big mistake in college, because I took a pretty antagonistic view

towards college life, when in reality there is more democracy there through hall councils, SA, and clubs than in the real world. Now college is over, and there is very little democracy in the real world. It seems individualism is valued over democracy. We are all lone atoms. There is value to that. But on the other hand you deal with your neighbors as atoms, not as a democratic body. Few people even know their local government. I'm very political and have no idea. And the small town Dem and Rep parties are surprisingly closed off, you would think they would WANT more members. So I started off with a sort of Jeffersonian democratic vision of the yeoman farmer breaking up the landed estates and farming his own land ruling his own nation like the Athenian democrat or the New England Town meetings. With the values of a old New England town. But as I searched for daily life democracy I became more radical.

So I don't know what the solution is metaphysically or personally. Can this world be made livable? Can I put up with a job? To get a job is the ultimate affirmation of life. Its saying to the universe I'm satisfied with the decades that have come before, and I'm willing to work, fight and struggle to preserve whatever I already have. I'm not sure if I'm ready to take that leap of faith and affirm my past life for the future

Life is strange. Everything can seem normal, right, purposeful, as if God were taking care of you and giving you, more or less, a good life. Then the demons can come out. All of a sudden, this same, normal life that has been going along can be spiraled into horrible depths of pain, suffering, and a strong sense of detachment from any type of higher power who might give a damn. This same world, with the same stuff in it, can in an instant, be painted dark, and through no action of your own, unleash upon you unspeakable pains and cruelties. So evil and so unfamiliar. This is the same world of flowers, TV shows, skies, etc.; only the entire vibe of the place crashes down on you like an overwhelming weight on your soul. This same world still comes at you, only it now comes at you with a sense of punishment and seeming disgust towards you as if you deserved this treatment for the crime of being born, a crime you never even chose to commit.

Why? So life can be a complete picture? Good and bad? Up and down? Is that a good enough answer? Wouldn't we forgive the incompleteness of life if it spared us and our loved ones unspeakable pains? Is it because everything is relative and there can be no happiness without sadness? Then why don't starving children in Africa ever get to fly and airplane or swim with dolphins?

Is physical pain there because the universe is strictly

mechanical and our organic bodies simply rott? What about emotional anguish caused by feelings rather than the actions of atoms and molecules? Personal prisons of punishment which exist in the mind, yet engulf the mind.

Why the suffering? Humans cry as they begin life as babies, matured humans gets cancer and spend years in agony, young adolescence feel the unbearable pain of a broken heart, ulcers, arthritis, loneliness and many other cruelties await the majority of us as we creep past our 60's. Is life suffering as Buddha suggested?

Is it just so we learn to appreciate the times when there is no pain? That seems like a cruel way to force someone to appreciate something. An explanation wouldn't fix the pain and suffering, but it would help. Although I don't think any explanation is good enough to justify the pain we face. Even if God gave us the perfect explanation at the end of our lives to make us understand and agree with the pain, it still doesn't help us at all right now or for the next 10, 20 or 50 years until we get that explanation. Now is when we feel the pain. We can't remember the future, so therefore no hope for an explanation to come could ever justify pain that we and others feel.

Is there no reason? It's strictly mechanical? If it is, are we lost and defenseless? I think this line of thinking may lead to a view of a purposeless life, one

in which everything just happens for no reason and we must just deal with the now. In that case, I believe all we can do is deal with the pain and try to avoid it because trying to understand won't help when there is no explanation.

And what about the evil that exists in life? I've seen it. And I've even felt it brewing in my own heart and mind. It is really and truly evil. This feeling is most likely responsible for the character man has created and called "the Devil." It is a real feeling, a real vibe. This pure cruelty and darkness is as realistic as a sunset or the ocean. It is there and once you experience it or feel it, its existence can be denied no more than your own.

So why this bad side of life? Why does it have to be there? Why must we live with something we don't want to live with? We get frustrated by a lack of control over what is supposedly our own lives, but it's even worse when it's something so terrible and that we can even hate, yet it is shoved into our existence so strongly that we are unable to escape it. I can't explain the reason for or origin of pain and evil, but they can be the definition of cruel and unfair. I can't stand the fact that pain and evil are hidden somewhere in the folds of my future and are presently existing in the lives of many at this very moment. Are these foes we must extinguish so we can be more happy and carefree? Or are these

horrible parts of our reality which are inescapable and ones that we must deal with without any help or reason or understanding? Just cold hard pain? So if most people must work in our society to get money for consumption and to survive, and most people do not find their jobs in anyway satisfying... and a huge chunk of our lives are filled with this drudgery, why do we consent to live this way?

A follow up question,

If we are condemned to a course where nothing fulfills us in a work life, and we are forced into this unfulfilling unsatisfying position for much of our life by being born (which we didn't choose), was this a good decision by parents who knew this was going to be the lot of their child's life (which they can fathom because they see that most people must do this)? In other words, does the fore-knowledge of condemning their child to an almost inevitable wage/salary unsatisfying life, make it wrong for them to put their child in this position? (I realize that some people like their jobs, but a majority do not, so in a consequentialist approach I am taking the fact that the greater amount of people are not benefited by having to work).

A follow up question to this, and a deeper one is: If a person didn't want to be born, and that person is

forced to do himself harm in order to get out of life, was it moral for parents to put a being in that situation, if they know that that is a possibility? The only option for the child is to accept life or do itself the ultimate harm...would you call that moral to put that undo decision on the offspring?

To work harder and study harder, does not take away from the fact that work can be stressful, menial, tedious, unsatisfying, etc.. But almost all of us take up 40 hours of our week with it. Sure, its the other side of leisure time, its the necessary evil, why is it acceptable that this is how it should be? And if your automatic response is “because there’s no better way”, then, why put more people into the world to experience this tedium/unsatisfying/stressfulness? If you’re automatic response to this question is “working builds character or virtue (or some other nonsense)”, my response is: “go join the sado-masichist club in your town, because in my opinion, you are imposing pain on a new being for the enjoyment of watching some supposed good consequence happen down the line (the child builds character or virtue).”

In other words, its NOT ok to have children knowing they will suffer merely for the possible outcome of the child building more character. And that’s

assuming that work even does build character. That can be another argument.

By work I'm defining what we do to stay alive. As far as leisure-work, that is a value statement to say that people should be working towards creativity. I mean it sounds like a good thing to do, but what makes that the goal, just because it might sound like a noble pursuit to some individuals? And what is defined as "self improvement"? Is this just something everyone should know? Is this something that society should know? Can society ever know that? Also, if the goal of leisure time is to work on creativity, personal growth and self-improvement and an individual who is born does not want to pursue this purpose of life, its a bad choice for that individual. Either the individual must live a life of trying to pursue "self-improvement" (which is not something the individual would like to do) or commit suicide (which is another thing the individual does not want to do). So the parent again, has put the child in a situation where it must accept the terms of life or commit suicide. The crux of the matter is, parents should be able to project upon the child's future life in a realistic fashion. I observe that parents DON'T project how their child's whole life will probably be in any realistic manner. The responsibility is on the parents to project a realistic view of their child's life

rather than the idealistic pollyanaizing that occurs. By pollyanaizing i mean that they only imagine their child living the best of situations which is unrealistic and detrimental to the child who will in turn be born and obviously not live the charmed life the parents had imagined.

I've read David Benator's book and I simply can't see how anyone can disagree with his conclusions if they follow his main argument with a clarity of thinking philosophers should be prepared to cultivate. I am going to explain his theory in more detail than previous posters on this forum because an overview of his book warrants and requires careful wording in order to facilitate full comprehension in the reader.

His argument is simple but devastatingly persuasive. He states that if you are born you experience both good (positive mental states) and bad (negative mental states) during the course of your life. If, however, one is never born then one won't experience bad (pain, anxiety, discomfort etc). This is a good thing obviously. Of course, if one is never born one never experiences any positive mental states (joy, love, sexual satisfaction etc) either. However, if there is nobody to experience these positive mental states I challenge any poster here to suggest how this

can be a negative thing FOR THE PERSON who never came into existence.

So let's look at the following analysis of the RELATIVE merits of being born as opposed to not being born:

Scenario A: You are born. You experience both pleasure and pain throughout your life. You die. Pleasure experienced? Yes. Pain experienced? Yes.

What can we say about this? We can say that being born was partly a good thing for the individual due to the pleasure experienced in his/her life (+1) and we can say that being born was also partly negative for that person because of the pain they experienced (-1) during the course of their life. So we have a (+1) and a (-1) for being born.

Now let's look at scenario B: You are not born. You never come into existence. End of story. Pleasure experienced! No. Pain experienced? No.

What can we possibly say about this non-existent person? Well, we can say that he never experienced (or will experience) any positive mental states. That's surely a bad thing, right? WRONG, WRONG, WRONG! Existence precedes essence. If there is no person to experience any deprivation of positive mental states how can we possibly say that that 'non-

person' has been deprived or robbed in any way, shape or form? WE CAN'T!

As a result of this fact it would be wholly inaccurate to describe the non-existence of a person as a negative thing for the non-existent person in any way (pleasure OR pain considerations). Sure we can most assuredly state that being a non-existent person is not a positive thing either IN TERMS OF not being able to experience positive mental states – the obvious outcome of their not being born. But this does not give us licence to claim the opposite either – that somehow not being born causes a harm to the person who was not born as they would miss out on the positive things that life can offer. Clearly then not being born is neither positive or negative in terms of the inability to experience pleasure. It is clearly neutral.

Now let's look at the pain that a non-existent person avoids by not being born. He never comes into existence so he never experiences any pain. That is a good thing!(+1) But wait, I can hear you forming objections to this even as I type. Surely, you may object, if nobody is born how can the lack of experienced pain be a good thing as there would be nobody to experience the total lack of pain. Well... simply because of the fact that we can legitimately

compare the suffering a person experiences in his life with the lack of pain he would have experienced if he had never been born in the first place to experience that pain. We can make that comparison I assure you. We can always say to somebody who was born: "I'm going to make you rue the day that your father ever laid eyes on your mother" shortly before torturing them to death. But we cannot say to a non-existent person (or anything else for that matter): "Suffer, non-existent person, suffer! Experience the deprivation of pleasure and weep for the lost opportunity you had to experience the wonder that life would have had in store for you if you had been born."

So we have a (+1) and a (-1) for being born and we have (neutral) and +1 for not being born. I'm not a math(s) whizz but you should now be able to clearly see why you should never have any children.

It is more important to protect a non-existent person from pain than it is to provide a non-existent person with joy because if a potential person is denied existence they are not deprived of anything because **THEY DON'T EXIST**. How then can there be a moral imperative to bring children into the world to experience joy when abstaining from creating new life does not cause any deprivation to the being who

would otherwise have been born?! You only have a interest in experiencing joy if you have already come into existence.

How can there possibly be a moral imperative to bring a non-existent person into existence?! Who actually suffers if an individual does not come into being? Quite possibly the couple who would dearly love to have a child but we are not discussing the interests of the would-be parents here. We are discussing the interests of the individual who may or may not come into this world.

On the other hand, we are fully encumbered to prevent pain and suffering wherever and whenever we can through both action and inaction. We would vehemently disapprove of a couple who brought another life into this world with the full knowledge that their child would live a short, wretched and painful life. That would be evil. Bringing excessively suffering people into the world without the knowledge that the individual brought into existence would suffer excessively is not necessarily an evil act on the part of the procreators because their intentions as regards the future life of their unborn child might be good. But it is clearly misguided because if they had not taken the risk of bringing children into this world no new sentient lifeforms would have suffered. The most effective and simplest way to

avoid the risk of more suffering in the world is by not creating new life. If the human race became extinct tomorrow the world would be a better place. There would be nobody around to celebrate this fact. 'tis true, but there would be zero suffering and there would be zero deprivation of the joys of life.

Compare that to how things stand now. True there are people out there who are, on the whole, glad to have been born and love their lives with a passion and a grateful awareness of the fact that they could so quite easily have been denied coming into existence. But the fact remains that they would NOT have been deprived of anything if they had never been born because there would not have been anybody to experience this deprivation. And all the present suffering in the world would terminate for good overnight with no prospect of emerging ever again – at least in relation to the human species.

Mankind's blindspot for this simple logical argument has led, and will lead, to unimaginable suffering for heaven knows how many more people in the future. It's as if the majority of people on this planet are all sharing in the mass delusion that it is justifiable, and indeed sometimes even a moral duty, to create little miniature versions of themselves. And like the delusions of religions, it leads all too often to needless and pointless suffering for countless millions. This is

something that needs to be lamented. When people suffer due to the good intentions of others the word tragedy is often apt. When people suffer in this world as a result of being born, despite the best intentions of the parents, a new word in the English language needs to be invented to raise people's awareness of the risk of creating new life.